# The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 26.—WHOLE NUMBER 1014.

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## Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

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|---|---|
| In TRINITY CHURCH, | At 9 A. M. and 3 P. M. |
| " CHURCH OF THE ANNUNCIATION, except Saturd y, P. M., at | 8 " " 6 " |
| " " " HOLY COMMUNION, | 7 " " 6 " |
| On Fridays, evening Prayer, with Lecture, at | 7½ " |
| And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M. | |
| " EMMANUEL CHURCH, | 8 A. M. and 6 P. M. |
| " CHURCH OF THE HOLY APOSTLES, | 8 " |
| CHURCH OF THE TRANSFIGURATION, | 6 " " 6 " |
| And, on Saints' Days, a Lecture after Evening Prayer. | |
| " GRACE CHURCH BROOKLYN HEIGHTS, | 6 " " 6 " |

## Calendar for August.

24. St. Barth lomew the Apostle.
25. Thirteenth Sunday after Trinity.

SEPTEMBER.

1. Fourteenth Sunday after Trinity.
8. Fifteenth Sunday after Trinity.
15. Sixteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sunday after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

## Poetry.

(From Godey's Lady's Book.)

### Bishop White Administering the Sacrament.

BY MRS. ALICE B. NEAL.

Serene, yet mournful, are the thoughts
That crowd upon the heart,
As thrilling memories from the rest
Of years long buried start.

Once more we see the patriarch form
Pass up the solemn aisle,
While holy chant and swelling song
Sound through the ancient pile.

Once more the elements are blessed—
The bread, the flowing wine,
Become to those who kneel in prayer
A type of love divine.

And one by one the suppliants now
Within the chancel stand,
Or kneel, a blessing to receive
From the good bishop's hand.

They feel the precious blood was shed
To cleanse them from all sin:
They pray that holiness may dwell
Henceforth each heart within.

Oh, blest are they who thus have knelt,
And heard the trembling voice
Of him on whom our mother church
Had fixed her earliest choice!

Those tones that faltered not in prayer,
When from oppression free,
Men prayed the God of Israel
Our nation's strength to be.

But still the light through chancel streams
Where daily prayer is said,
While on the altar, as of old,
The "sacred feast" is spread.

And though that venerable form
A while in dust shall sleep,
His works of faith, and love, and zeal
His memory fresh shall keep.

I write, as spoke a voice from heaven,
The holy dead be blessed,
Who, from his labors and his cares,
Hath entered into rest.

## Selected Matter.

### Bishop Doane's Funeral Sermon, on the Death of President Taylor.

KNOW YE NOT, THAT THERE IS A PRINCE, AND A GREAT MAN, FALLEN, THIS DAY, IN ISRAEL? 2 SAMUEL, iii. 38.

*[Concluded.]*

Humanly regarded, the death of General Taylor is, to this republic, an incalculable loss. To our imperfect vision, he seemed, pre-eminently, the man, for the occasion. That, which so many speak of, and so freely, and so often, as a crisis, has but a small place in any true philosophy. A crisis is but one stage, in a long train of antecedents and of consequents, which go to make it up; and any one of which might seem to be the crisis. Events flow on, forever; as the Delaware flows on. The raft, that, for a moment, fills your eye, glides past; and is succeeded by another, and another, and another. In a great country, such as ours is, men may always find, or make, a crisis. It were better, not. The very name alarms. The alarm deranges and incapacitates. The motley host, that cannot lose, make capital, of this disturbance of the general equilibrium. A wiser judgment deals with time, and its results, as they roll on; applies, to each, the wisdom, that it calls for; finds no fear, in all the future; and, so, has no regret, in all the past. But, still, it cannot be denied, that we are fallen on an age of rapid progress, and of inconceivable development. A day brings forth a nation. The womb of time teems now with struggling empires. The inventions of men are fast annihilating space. A continent becomes an isthmus. A paper barrier scarcely divides the Pacific, from the Atlantic, sea. Out of the sands of California, the wonders of Aladdin's fabled lamp are more than realized. Men are disturbed by golden visions. The channels of commerce are changing. The aspects of life are under transmutation. One knows not, what new wonder shall be born, with each new day. An unsettling of fixed principles, a conflict of new interests, a general disruption and disarrangement, are rapidly, in progress. At such a time, a man of simple mind, a man of plain good sense, a man of moderation, a man of unquestionable integrity, a man of indomitable firmness, has a special worth, and adaptation. The people take to such a man. They call him, "Rough and Ready." They rally round him. They grow into him. They grow together, in growing into him. He binds them all, in one; and is, what laws might fail to be, and fleets and armies could not be, the bond of an imperishable union. There was another thing, in General Taylor. He was no party man. He would not be, to be the President. When he became the President, he would not be, to magnify his office, or to keep it. It was a noble trait, in his great character, that he disappointed the party men, that helped to put him into power. He knew the people, and he knew the nation. But he knew no set, among the one; no fraction, of the other. This was an element of strength, that was to grow; and that, more rapidly, with time. And there was one thing more, in him. We cannot shut our eyes, to the inevitable fact, that the great magnet of our nation has opposing poles; or seems to have. It was the peculiar fitness of General Taylor, for his responsible position, that he was of the one; and, yet, not against the other. The one could trust him; while the other need not fear him. It seemed, to human sight, the strong hold of the times. And, in a moment, like the house, which a child builds, of cards, it has been swept away, from us. May it not be, to teach us to "cease from man, whose breath is in his nostrils?" May it not be our lesson, for these times, that "God seeth, not as man seeth?"—May it not be the way, which we "know not of," by which, God means to leads us? Has not the death of the Chief Magistrate taught us, as argument could never teach, that we are one people? Has it not touched the general heart, from East to West, from North to South, as children's hearts are touched, when, by their side, a father falls? Could legislation, could judicial action, could commercial interests, could any thing, have shown so clearly, so feelingly, so instantaneously, so universally, that, divided, as we may be, or may think we are, we are but one, in heart? And, may there not proceed, from that new grave, in which the funeral rites of twenty millions garner up, to-day, the ashes of our patriot-soldier, an influence, which knitting all our hearts together, as true brethren, of one blood, shall pervade our national councils, and control our national actions, and mould our national interests; and, with God to bless us, as the answer to our penitent and faithful prayers, set up this nation, in the eyes of all mankind, as the light and joy of all the lands: shedding, on all, the mild and genial radiance of free institutions; and spreading, among all, the blessings and the benefits of Christian Freedom; the freedom, which, can only dwell with truth and peace; the freedom of the freemen of the Lord! That it may be so, it becomes us to receive, with an unhesitating confidence, the distinguished Statesman, who sits, now, in General Taylor's seat. By the immediate act of God, he is the President of the United States. Receiving him, at God's hand, let us receive him, with a generous trust. Let us resolve, to give him our support; the support of our sympathy, the support of our confidence, the support of our co-operation, the support of our prayers. Let us commend him, and the counsellors, that are to share, with him, the cares and toils of State, to the favour, the guidance, the protection, of Almighty God. Let us renew our vows, to-day, to the admirable Constitution, which our Father's vindicated, for us, with their blood. Let us renew our vows, to-day, to the glorious Union, which their blood cemented, sealed, and consecrated. On our knees, let us join hands, here, in God's house, upon God's day, with the great multitude of Christian Freemen, whom the day's solemnities have knit in one. On our knees, let us join hearts, with them, here, in God's house, upon God's day; and pour, from souls, which sorrow softens, and which grace subdues, the Christian Patriot's prayer, "that peace and happiness, truth and justice, religion and piety, may be established, among us, for all generations."

Nor, let us lose the lesson, which, as men, and sinners, this startling and afflictive providence is so well adapted to convey. How can we clasp our darlings, to our hearts, and not remember, how a moment may resolve them into dust, and leave us desolate! How can we lie down, on our beds, this night, and not remember, that the morning light may find us, garnished, for the grave. The prayer, which asks from God, for the bereaved of this day, the strength and comfort of His grace, will be the commendation of our darlings to the favor of His love. And, the deep penitence, which such a death should waken in our hearts, so sudden, so startling, so appalling, will bring us to the Cross, where none can perish, through the Lamb, Who died for all. To Whom, one with the Father, and the Holy Spirit, three Persons, and one only God, shall ever be ascribed, the glory and the praise.

(From the Evergreen.)

### The Virginia Canon.

In the Convention of Virginia, which met on the fifteenth of May, a canon was passed which seems to us to have introduced an entirely new principle into our Church—the prescribing by diocesan authority of new terms of communion: the result of which is, that communicants in one Diocese may not be allowed to be such in another; that a certificate of good standing as a communicant in another Diocese, cannot be received by a Virginia pastor, without his ascertaining, by a law not known to the Church at large, whether the holder of the certificate is fit to be a Virginia communicant; and that a communicant residing in either of the contiguous Dioceses—Maryland, Pennsylvania, Ohio, Kentucky, Tennessee, or North Carolina—near the Virginia line, may not be able to commune with his neighbors because he is not a Virginia Christian.

It is not our intention to enter upon a full discussion of the grave questions touching ecclesiastical order involved in this matter. We beg our intelligent readers, however, to reflect, whether such proceedings are not at variance with the principle of a national branch of the Catholic Church at unity with itself; whether they do not trench upon what ought, for the preservation of such unity, to be considered as the prerogative of the General Convention; whether, when the rubrics of our common liturgy, by which Dioceses and Parishes, as well as individual Bishops, Clergy, and Laity, are bound, do not debar Christians from Christian privileges, diocesan conventions can do so, consistently with their allegiance to the federal ecclesiastical compact; whether, if the regulations or restrictions of the General Convention, on any subject, may be narrowed or enlarged by diocesan authority, they may not on any other, and thus our Rubrics, and General Constitution, and General Canons, be subjected to nullification by any and every Diocese; and whether, if one can go beyond the definitions of the general law of the Church in matters of habits and morals, another may not, in matters of faith, and thus open the door to as many conventional decisions as there are dioceses, on mooted questions touching the meaning of our articles and formularies, and to the making of such decisions tests of the right of communion in the Lord's Supper.

The Virginia Canon to which we now refer, enumerates "gaming, attendance on horse racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows," and "attending public balls," among "offences for which discipline should be exercised." What is to hinder other dioceses from including the purchase and holding of slaves, belonging to a masonic lodge, or to any order or association having secret principles, pledges, or operations, the use, as a beverage, of any intoxicating drinks, refusal to enter into any moral-reform project which may be a favorite with the Convention, the bearing of arms for war, the indulging in what may be thought improper dress, or any thing else that may be deemed "conducting in a manner unworthy of a Christian?" And what then would become of that character for unity, conservatism, sound Christian moderation, and good judgment, which now ranks our Church so high in the esteem of the friends of social and public order, of good government, and of thorough, consistent, enduring, and truly efficient religious and moral principle?

In reference to the view of the subject which we would now very seriously commend to the deep consideration of the true and enlightened friends of the Church, it is not necessary to say a word touching the merits of the particular provisions of this Canon, or the character of the things proscribed. If we are right, the whole subject belongs to the General Convention, and not to the Dioceses.

Some suggestions on these points, however, may not be out of place. In reference to these, it is an obvious dictate of justice to draw a broad distinction between the two questions, Whether a thing is desirable, or in one's private estimation right, and, Whether it is expedient to legislate respecting it. It would be a gross violation of Christian principle and Christian morals, to fault those who are opposed to legislating on any of the above mentioned matters contained in the Virginia Canon, with being therefore favorable to the things themselves. The fear of something like this is very apt, on many practical subjects, to prevent a frank expression of opinion, and consistent action on that opinion. But this is a kind of fear, applying to a great variety of subjects—founded on too much regard for ourselves and for the opinions of others, and arguing defect in true Christian faith—a selfish fear of consequences—into which, though good men, may often be betrayed, yet is it inconsistent with the allegiance due to the truth and the right. On the present subject, it should be sufficient encouragement for those who differ from the judgment of the Convention, to know that fourteen of the Virginia Clergy, and fifteen of the lay delegates, all of them communicants, voted in the negative; and these, it may be presumed, are not behind their brethren in honest piety and faithful keeping of the baptismal renunciations.

It is a fact established alike by Scripture and human history and experience, that perfection is unattainable in the Church below. It is impossible for any kind or degree of discipline to prevent there being mingled in it the evil with the good. The tares cannot all be rooted up. It has pleased God to have it so; and true faith will earnestly believe, that this is for some wise and good end. Experience has also clearly shown that evil has arisen from efforts to draw the cord of discipline too tight. Serious warnings on this subject are before the Church in the moral consequences that have been felt to flow from the notions of peculiar sanctity connected with monastic vows, with puritanic discipline, with penances and mortifications, and with the requirement of highly wrought feeling, of changes, experiences, and enthusiastic and ecstatic devotions. The substance of religion has been found to be thus sacrificed to its form and show: the merit of doing or the merit of abstaining, has so absorbed the mind, as to corrupt the only true principle of evangelical obedience, whence genuine piety and morality can be expected to flow: the exhaustion of care and solitude on particular points of doing or not doing, has left little to be given to general virtue and holiness of life: as if Satan would draw off attention from the self-inconsistency thus manifested, he tempts to the turning of comparison from one's self to *others*; deducting from the selected points of peculiar regard, occasion of proud magnifying of one's own superiority to his neighbors; and of thus indulging the worst kind of worldly and ungodly tempers and dispositions: minuteness in enumerating things forbidden, invariably operates as a supposed sanction of things omitted; often to the serious injury of religion and morals: ingenuity rarely fails to invent, in favor of craved indulgences, such changes in form or in non-essential circumstances, as will evade the precise description of the thing forbidden, and yet substitute what is virtually the same—perhaps morally worse.

We think great deference is due to the fact that the General Council of our Church has not thought fit—though it has been urged—to make any addition to the rubrical provision for ground of exclusion from the COmmunion. We think it will be found that whenever the Church, or sects extraneous from it, have sought to do *by discipline*, more than separate from communion those whose disqualification are so *open and notorious*, and so confessedly, by the common voice of the Church, *evil*, and involve such flagrant *wrong*, *malice*, and *hatred*, as to produce serious *offence*:* and have undertaken to establish arbitrary standards of piety and morals; they have, as a general thing, not really subserved the substantial and permanent interests of religion and virtue. The guard of law and penalty being set to shut out whatsoever is notoriously and fatally hostile to those interests, much must be left to the influence of pastoral counsel and admonition. These may and should be governed by the pastor's own convictions of what is, not only positively wrong, but dangerous and expedient, and be enforced with all the warmth and earnestness which may be dictated by an enlightened view of official duty. We think the history of the Church justifies the conclusion, that a pure and efficient moral sense, sincere and heartfelt piety, and sound conscientiousness, are more likely to be induced by the persuasive influences of affectionate and serious pastoral counsel and admonition, backed by an example of cheerful and earnest personal religion, than by strict and rigorous discipline. This, in constraining the conduct, often fails to touch the heart. The things named in the Virginia Canon, are indeed frequent sources of injury to the Church, and to the Christian character of individuals, and may justly be made subjects of earnest remonstrance by the loving and anxious pastor. There are things akin to them, however, not therein made canonical offences, equally and perhaps more injurious and dangerous; and a little change of circumstances would remove some of these forbidden things from the purview of the canon, and thus invest them with a plausible appearance of sanction, while not a whit decreasing their objectionable character and their danger.

It is gratifying to reflect—and we believe the remark is sanctioned by experience in both our mother-church and our own—that the more spiritual views of the Church and its sacraments which have of late prevailed; the more general realizing of the fact that outward membership of the Church involves a spiritual union with Christ its Head, the responsiblities and claims of which, as a real thing, even the most insensible, and hardened, and guilty, in that membership, cannot shake off; and the consequent reasonable suggestions of consistency and safety; have had a favorable influence on the character and conduct of communicants. Let prayers and efforts be devoted to the continued and increasing operation of the same cause. Let zealous support and example be extended to its blessed means of influence, in sound catholic religious training of the young; in investing the Church's services with all their proper beauty and impressiveness of holiness; in the more constant celebration of those services; in adding to all, unwearied and disinterested devotion to the true and enlighted preaching of the Gospel, and to affectionate and solicitous discharge of the varied pastoral functions, in the Church, from house to house, and to individual Christians; and in the constant faithful prayer that these means of grace may be blessed of God.

* The Church undoubtedly designed to use the word "Offended" in the rubric, as it is in the Bible; where it means, not as now ordinarily taken, the exciting of individual displeasure; but the occasioning of lapses from the faith or the Church, placing these in so false a light, touching their requirements, as to lead to departures from them.

From the Banner of the Cross.

### The Swedish Church.

A few days since I received by mail *Professor Reynolds' Discourse before the Historical Society of the American Lutheran Church, May 18th*, 1848, published by H. C. Neinstedt, Gettysburg, 1849. It may perhaps be expected that as a native of Sweden, and as one who has been brought up in the Church of that country, I should express myself in regard to the views taken by Prof. Reynolds of the so-called Swedish Churches in Pennsylvania, Delaware and New Jersey, the communion of which churches with the Prot. Episc. Church he so bitterly laments. On the organization of the Swedish Lutheran Church, and the difference that exists between her and other Lutheran Societies generally,* I have had occasion several times to make some remarks, latest in an article inserted in the Calendar of the 20th April of this year, to which I beg leave to refer as well the learned Professor as others who feel interested in this subject. To the statements there made, I have now but very little to add, and should have paid no attention to Prof. R.'s pamphlet, being in some of its particulars merely one of those vain attempts to attack the Church, that hardly deserves to be noticed, if it was not to correct some mistakes, which may bring some persons, more or less concerned in this matter, behind the light. Prof. R. says, page 38, "It is only of late, indeed, that several of these churches (the Swedish) in the neighborhood of Philadelphia have been formally incorporated with the Episcopal Church, and one of them, *at least*, still refuses to be thus excluded from the household of our faith, yet even there prelatical jealousy labors incessantly to keep the people within its toils, and to exclude them from their birthright, or at least from their father's inheritance in our Evangelical Zion. But even yet faith seems there to be slumbering amid its ashes, and to linger around the crumbling, though remodelled ruins of Wicacoa and Christina, and in the New Jersey churches, and we doubt not that *if the Episcopal church would honestly give up its hold of those churches and their property, which it controls according to the laws of men, it may be, but without any sanction from the law of God, the people would rejoice once more to be gathered within the fold of their ancient faith.*" I candidly ask Prof. R. if in his uncalled-for zeal to snatch the Swedish churches out of the hands of prelatical power, he has forgotten that the Church of Sweden is an Episcopal church, where, thanks be to God, the same "prelatical jealousy," if he so will have it, has always existed, and does still exist, guarding its members against every encroachment upon their birthright and their father's inheritance in the church of God? Suppose the Episcopal church would, as the author says, "honestly" (which in fact would be nothing else but dishonesty) "give up its hold of those churches"—to what does he wish them to be given up? To the American or German Lutheran Societies? That would certainly be a very fair thing, I suppose, according to Prof. R.'s opinion of honesty; but would it be equally fair according to the principles of the Swedish church, and the descendants of those early colonists, who have proved themselves faithful to these very principles, and, always independent of the American Lutheran societies, have used their right to take such measures, by which the blessed privileges of the Church of their fathers could best be secured to them?

Prof. R. quotes (vide page 10) the 26th article of the instructions, with which the second Governor of the Swedish colonies was provided by the Government of Sweden, year 1642. According to this instruction the Governor is commanded to look to that the colonies be well instructed *in all parts of Christianity*, consequently also in those subjects which are mentioned in the Decree of the Council of Upsala, here expressly referred to as a Symbolum of the Swedish church, and, as it appears, not unintentionally joined together with the Augsburg Confession. Has Prof. R. ever studied this Decree?—For the sake of his honesty, I suppose he has not, because then he would not in his discourse have identified the Church of Sweden with the American Lutheran. With due allowance, therefore, for his ignorance in this respect, I take the liberty of informing him that by this Decree, Episcopacy, or to suit his vocabulary, "prelatical jealousy," is by the Swedish Church expressly acknowledged as a Divine institution, "proceeding from God the Holy Ghost." The history of the Swedish church will furthermore learn him, that at the time of the Reformation, King Gustavus I., by whom it was mainly effected, was very particular that Successio Apostolica should not be broken. The Constitution, Canons and Liturgy of this Church will also inform him, that at this very day, according to the same, no other ministerial ordination is valid in Sweden, but that which is given by the hands of a Bishop. The opinion of a few individuals in the Swedish Church to the contrary does not alter the case. The church formularies, the general practice, &c., must be considered to be the opinion of the Church, and if we let them decide the question, we will find the Church of Sweden an Episcopal Church; Lutheran, I confess, in its character, inasmuch as it has adopted for its articles of faith the unaltered Confession of Augsburg, but still a true branch of the Church Catholic, inasmuch as it has retained an apostolical ministry. As such "Lutheranism" as Prof. R. very justly remarks, and I fully agree with him upon that point, "has in no part of the world been more fully established or more fully sustained than in that church." It would be very well to consider if not the main cause to this is that, with the blessing of God, a true church-organization and ministry have been steadfastly maintained in that portion of the Lutheran church. Without these privileges Lutheranism can hardly be said to be fully established.* When the Lutheran Churches in other countries have sunk in a deplorable state of deadness, when Christianity there is almost blotted out by a socinianistic philosophy and neology, when the sacred canon of the Scriptures is mutilated as to its authenticity, and the word of God, for which Luther fought with the energy of a giant, is studied more for the sake of subtle speculations and learned controversies than for the salvation of souls, and tradition of men is substituted in its stead as much now as it was at the time when Tetzel sold his indulgences; then the church of Sweden has preserved her character of a Christian church, does yet preach Christ and Him crucified, and does yet with her apostolic ministry stand as a Pharos, shining through the darkness of the night that surrounds her, pointing at the true way for the nearly wrecked ship of the Lutheran church, that is tossed to and fro with every wind of doctrine.

The author says, "The first Lutheran church in America was, therefore, organized upon the model of the Church of Sweden." It would be very well indeed, if the present Lutheran church in America was organized upon the same model. Beside other advantages, Prof. R. might then have been spared the trouble of attacking a church, here in this country, in a great and essential thing, organized upon the same model, for having gathered within her fold the descendants of those early Swedish congregations, who, within this fold alone, have found the ancient faith of their fathers. I, and hundreds with me, and I trust thousands after us, will bless that prelatical jealousy for its labors and toils, by which we have been informed of our duties as Churchmen in a strange land, and without which our birthright and our father's inheritance in the true Zion might have been destroyed by some migrating hordes out of Teutonia's woods.

I do not now enter upon any discussion as to the doctrinal differences that may be considered to exist between the Swedish Episcopal church with her Confession of Augsburg, and the American church with her Prayer Book and 39 articles; according to which differences the Swedish churches in Pennsylvania, Delaware and New Jersey cannot, according to divine law, (page 38) be in possession of congregations incorporated with the Prot. Episc. Church. For my own part I do not treat as trifles those differences, which at the same time as they are important enough to divide the Christian world, now-a-days are smoothed over, and called unimportant, in order to effect a nominal union between various bodies of Christians. The whimsical idea of such fellowship I am far from entertaining or cherishing; but at the same time as a Churchman from another country, I must, for the sake of unity, commanded in God's holy word, submit to the order and ordinances of the Church of that land, which in the Providence of God was destinated to be to me a new home,—provided of course that this can be done without deviating from the general principles of the Church, and without making myself a partaker in such things which are contrary to the word of God, or not plainly intimated in the same. To act differently is schism and sin. Upon this principle the descendants of the early Swedish colonists have acted when they have become incorporated with the P. E. Church. No Church but this, they could here, according to the Church of their fathers, acknowledge to hold any authority over them; and no one else has a divine right to any authority over them, especially when in a free land they have, of their own accord, without injuring any other man's right whatever, placed themselves, and that which belongs to them under her jurisdiction. But such principles as these, being, I suppose of no weight with Prof. R., I beg leave to refer him and those to whom he alludes when he says, that there is one church "at least, that still refuses to be excluded from the household of *our* (the American Lutheran) faith," to the church record of Trinity parish, Wilmington.—This ancient and very interesting record contains several letters from Swedish bishops, among others one from the Rt. Rev. Jiopes Swedberg, also mentioned by Prof. R. in his discourse. In this letter, which is in the year 1712, the Swedish missionaries are instructed to live in unity and good understanding with the clergy of the Church of England, that both the churches, as the words are, may not consider each other as dissenters, like Anabaptists, Quakers, Presbyterians, &c, but as "sister churches." That the Church of England at that time looked upon the Swedish Church in the same view may be seen by the letter of recommendation, with which the Rt. Rev. Bishop Henry [Compton] of London, provided the Swedish missionaries on their way through England to America. The fact also that these missionaries officiated in English churches seems to indicate a mutual acknowledgement on both sides of their apostolical character. How far that can be the case between the Swedish church and that Church, which divided within itself, is called the American Lutheran, the Constitution, Canons and Liturgy of the former may decide.

Commenting upon the incorporatian of the Swedish churches with the Prot. Episc. church, Prof. R. seems especially grieved by the fact, that the property, since the time of old held by these congregations, are yet in their possession. "If the Episcopal church," he says, "would give up the hold of those churches and their property," &c., &c. Now suppose, for the sake of argument, that the members of those churches embraced quite a different doctrine of faith than that which they now profess; suppose that the doctrine of the church of Sweden is altogether irreconcileable with that of the Prot. Episc. church, but some members, whole congregations of the former, after having been convinced that they were in error, have united with the latter, whom they believe to hold the truth: what then? Is this church bound to shut her doors for those, who are desirous of entering her fold? Is she "by the law of God" bound "to give them up? Will the American Lutheran Church give up her hold of them, who might have been converted to her faith? I believe not. And as for the property in question: *to whom should it be given up?* As far as I know, it remains where it ought to be, and where it always has been, in the hands of the respective congregations. Whoever else *will* and *can* honestly take hold of it? Where is the law of God, that would sanction such an act? The author says, that if the Ep. church would give up its hold of this property, the people would rejoice once more to be gathered within the fold of their ancient faith. I will not dwell upon the rather infamous insult as well against the Ep. church as against the members of these congregations in particular, that lies in this insinuation; but in reference to the ancient faith spoken of, let me, in addition to what already is said, refer to the instructions given by the Swedish Archbishop to the missionaries, who, in 1696, were sent to preach the gospel, and uphold the church of Sweden among the colonists of New Sweden. Prof. R. quoting, page 28, a part of these instructions, says, that they were directed "to preach God's word, and expound the prophets and other canonical books of the Old and New Testaments, as well as the Athanasian and Nicene Symbols, and the true doctrines contained in the Augsburg confession of faith, which they were to explain clearly and purely, without any mixture of superstition or false doctrine."—It would be interesting to know what mixture of superstition and false doctrine now are preached by them, who have succeeded these missionaries in the pastoral charge of these churches. It remains furthermore to be proved, how far the American Lutheran church, for which Prof. R. is pleading, generally at the present day, has received and does acknowledge the Athanasian and Nicene Symbols, nay, even "the true doctrines contained in the unaltered Confession of Augsburg." At least, as far as my knowledge goes of the American Lutheran Church here in the West, I have my doubts in regard to this matter; and, in fact, I have been so little satisfied upon these points, that this has been one of the reasons that brought me to the clear conviction, that our ancient faith as formerly members of the Swedish church is nowhere else better to be found than within the fold of the Prot. Episc. church.

This, Mr. Editor, is in short what I have to say in reference to Prof. R.'s discourse, which, containing much valuable historical information, seems to be published on purpose to disturb the peace and prosperity which at present prevail among the congregations of Swedish descendants that enjoy the privileges and blessings of our church. I trust they will not listen to the voice of a stranger, but quietly rest in the green pastures of the church, and remain by the still waters, to which in the paths of righteousness the Lord has led them for His name's sake.

G. UNONIUS.

*Chicago, July 19th*, 1850.

* Rev. N. T. Grundtvig, Lutheran minister in Danemark, equally respected for his theological learning and Christian piety, has in his excellent treatise, *Shall the Lutheran Reformation really be continued?* the following remarkable expressions:

"To deny that from the very commencement of the Christian Church, there has been one, by a peculiar ordination, consecrated ministry with various degrees, is mere prattling. Did not the Lord Himself ordain 12 Apostles and 70 Disciples? And only by the most sophistical interpretaions of the Epistles of St Peter and St. Paul, and by peremptory sentences, without any ground whatever, in regard to the plainest evidences from the Fathers, can you avoid the acknowledgement that Episcopacy is an apostolic instituion." And again, "The authority of bishops is derived from the very fountain of life of Christianity." "Although the Episcopal Church in England does not at present (this was written in 1831) give much honor to its name; still it is an orthodox church, with true, not self-made bishops; and I know now by my own experience that it is something very different when a bishop, or when any one of us, pronounceth a blessing in the name of the Lord." Again, "When the priests stand at the baptismal font as the Watchmen of Zion in the power of the spirit—and the bishops stand by the altar, representing the good shepherd who giveth the life for the flock, while the members of the church gladly let their light shine in good works; then every thing is in a true Christian order, *and the Lutheran reformation is completed*, or in other words, *then Lutheranism is fully established.—Maanedsskrift for Christendom og Historie. Copenh.*, 1831.

## Communications.

For the Churchman.

### Extracts from Bishop Jeremy Taylor's Writings.

MR. EDITOR:—The Roman Church is unchanged and unchangeable in misrepresentation, falsehood and error: and Protestant Dissent is her coy, but willing abettor.

An article was very lately copied into an American paper from some foreign paper, that, that staunch supporter of Catholic verity in the Church of England, the Bishop of Exeter, was about to secede to the Roman Church. The same thing was asserted of Bishop Jer. Taylor 200 years ago—hear his reply to the scandal in a letter to a friend dated January 11, 1657.

"The other thing I am to speak to is, the report you have heard of my inclination to go over to *Rome*. Sir, that party which needs such lying stories for the support of their cause, proclaim their cause to be very weak, or themselves to be very evil advocates. Sir, be confident, they dare not tempt me to do so; and it is not the first time they have endeavored to serve their ends by saying such things of me. But I bless God for it: it is perfectly a slander, and it shall, I hope, forever prove so. Sir, if I may speak with you, I shall say very many things more for your confirmation. Pray to God to guide you; and make no change suddenly; for if the way be true to-day, it will be to-morrow; and you need not make haste to undo yourself. Sir, I wish you a settled mind and a holy conscience, and that I could serve you in the capacity of

Your very loving friend and servant
in our blessed Lord.

JER. TAYLOR.

Jan. 11, 1657."

Another extract seems to me not unseasonable at the present juncture.

*Bishop Jeremy Taylor on the Real Presence, or Adoration of the Host, in answer to a letter to a friend who had written to him propounding the following question:—*

Whether without all danger of Superstition or Idolatry we may not render Divine worship to our Blessed Saviour as present in the Blessed Sacrament or Host, according to His human nature in that Host?

*Answer.* We may not render Divine worship to Him (as present in the Blessed Sacrament according to His human nature) without danger of Idolatry: Because He is not there according to His human nature, and therefore you give Divine worship to a *nonentity*, which must needs be Idolatry. For *an idol is nothing in the world* saith St. Paul. And Christ as present by His human nature in the Sacrament is a *non ens*, nonentity; for it is not true, there is no such thing. He is present there in His Divine power and His Divine blessing, and the fruits of His body, the real effective consequents of His Passion; but for any other Presence, it is *Idolum*, an Idol—it is nothing in the world. Adore Christ in Heaven; for the Heavens must contain Him till the time of restitution of all things.—And if you in the reception of the Holy Sacrament worship Him whom you know to be in Heaven; you cannot be concerned in duty to worship Him in the *host* (as you call it) any more than to worship Him at Notre Dame when you are at St. Peter's in Rome; for you see Him no more in one place than in another; and if to believe Him to be there in the *host* at *Notre Dame* be sufficient to cause you to worship him there, then you are to do so to Him at Rome though you be not present; for you believe Him there; you know as much of Him by Faith in both places, and as little by sense in either. But however, this is a thing of infinite danger. God is a jealous God: He spake it in the matter of external worship and of idolatry; and therefore do nothing that is like worshipping the mere creature, nothing that is like worshipping that, which you are not sure it is God: and if you can believe the bread when it is blessed by the Priest, is God Almighty, you can if you please believe any thing else.

To the other parts of your question, viz: whether the same body be present really and substantially, because we believe it to be there: or whether do we believe it to be there because God has manifestly revealed it to be so, and therefore we adore it accordingly:—

I answer, 1. I do not know whether or no you do believe Him to be there really and substantially. 2. If you do believe it so I do not know what you mean by really and substantially. 3. Whatever you do mean by it, if you do believe it to be there really and substantially in any sense, I cannot tell you why you believe it to be so; you best know your own reasons and motives of belief; for my part I believe it to be there really in the sense I have explicated it in my book, and for those reasons which I have there alleged; but that we are to adore it on that account, I no way understand. If it is to be transubstantiated and

you are sure of it; then you may pray to it, and believe the holy bread to be co-eternal with the Father and with the Holy Ghost. But it is strange that the bread being consecrated by the power of the Holy Ghost, should be turned into the substance and nature of God and of the Son of God; if so, does not the Son at that time proceed from the Holy Ghost and not the Holy Ghost from the Son? But I am ashamed of the horrible proposition. Sir, I pray God keep you from these extremest dangers. I love and value you, and will pray for you, and be, Dear Sir,

Your very affectionate friend to serve you.

JER. TAYLOR.

March 13, 1657–8.

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For the Churchman.

It is a subject of devout gratitude to God, and fraught with great blessings, as to the Church, so also to the Commonwealth, to families, to society in every department, and to man individually, that increased attention has of late years been paid to the subject of *Christian* education—education and *properly distinctively* Christian: not that which has to do simply with what is called general religion, common Christianity, a non-denominational gospel; but such a religion, such a Christianity, such a gospel, as the Bible sets forth, with its faith, its Church, its ministry, its sacraments, its holy duties and exercises, and its well principled, well ordered, and thoroughly influential and truly spiritual and practical piety and morality. Without these, there can be no genuine Bible religion—no religion which can be reasonably expected to produce the blessings, and bring forth the fruits, of *true* religion.

Still, however, the progress thus far made in this most excellent and serviceable work, is extremely limited: and this, it is to be feared, to no small extent, by the Church's own fault.—She is too much enslaved to the world. Her members are too fond of the notion that education is but a secular concern; and should be so managed by the State as to keep clear of all encouragement to definite and particular—or, as they are called, *sectarian* religious views. They are too much wedded to the idea that there may be a religion independent of such views; and that consequently the points on which denominations differ are unimportant, and may be safely kept from a child's notice as a part of education.—They are too apt to give their main thoughts to an education first cheap, and then best for mere worldly considerations. They are too easily beguiled by professions in behalf of sectarian schools, popish and protestant, that no proselyting efforts are made; and thus recklessly expose their children to influences all around them adverse to the true religion of the gospel and the Church. They will, without a thought of its danger—nay sinfulness—send their children where, for weeks and months and it may be years, they are out of the reach of the services of the Church, and the ministrations of its pastors.

These things would not be, if the members of the Church who have so far done their duty to their children as to have them baptized, followed the gospel in its views of what baptism is. Other gospels may teach otherwise, and are now, alas! very industrious in this unholy work; but *the* gospel of our Lord Jesus Christ teaches, as the Catholic Church has ever held, and our branch of it clearly professes, in the honest meaning of its standards, that every baptized child, was in the sacrament of Baptism, made a member of Christ, the child of God, and an inheritor of the kingdom of heaven; and thus regenerated with the Holy Spirit—with such an endowment of His influences as, with due culture, will enable him to be a living and sound member of Christ, a faithful and devoted child of God, and an ultimate possessor of His rich heavenly inheritance.

It is mournful to think to what extent worldliness, in its direct influences, and through the medium of erroneous and strange doctrines contrary to God's word, drives such thoughts from Christian breasts. If they were allowed the prominence which the Gospel gives them, the education of a Christian child would be intended mainly for that child's soul, for his true spiritual and living union with Christ, for his fidelity to his Divine Parent, and for his ultimate attainment to heaven; and fitness for duties appertaining to the life that now is, would be taught with a constant practical recollection of the superior claims of the life that is to come, and with a main regard to such duties as *religious* requirements, as fruits of holiness, as the working of evangelical faith, as a part of the conditions on which we may expect the good pleasure of our God, and the reward of His salvation.

Acquisition of the knowledge of letters and of things, is but a small part of the training proper for an intelligent moral being; even though that knowledge go far into philosophical principles, physical or intellectual, and into their workings and results. The great object of such training, if we consider the subject properly, is the fixing in the mind sound moral principles, and the development of them in the character and life: for these are essential to the real usefulness of all other knowledge, and its subservience to human happiness.

It will here be assumed, that there can be no sound moral principles which are not connected with, and indeed subordinate to, sound religious principles; and that these again are to be found only in the Gospel. Education, therefore, rightly considered, is the training of youth in the Gospel: and the Gospel is man's spiritual director and rule, not merely in reference to the religious faith which he is to cherish, and the religious acts and exercises which he is to perform; but as also furnishing the only safe and efficient principles on which duty of every kind can be discharged, and the physical, intellectual, and moral powers accomplish virtuous, honorable, and useful ends; and as presenting pure and elevated motives and objects, most favorable to substantial excellence and dignity of character. Religious training, then, is the only reliable means for securing usefulness and respectability in life.

Every child born into the world brings with him a religious character; inasmuch as he possesses the redeemed nature to which Adam was raised, by the mercy of God in Christ, after he had lost, by the fall, his original righteousness—a nature, that is, re-invested by the Holy Ghost with moral agency, and moral power sufficient for the right and successful use of that moral agency.—This restored principle of good, the gift of the Holy Ghost to a nature otherwise totally depraved, utterly incapable of thinking or doing good, is that, in the proper use and improvement of which lies man's only power to choose the right and refuse the wrong. To it, therefore, must be directed that agency of others under the influence of which it has pleased God to place man's moral and intellectual powers: and this agency must be the more earnestly, faithfully, and promptly given, in consequence of the tremendous ills of our first parents' fall still rightly and justly suffered to remain, as hostile bands to be perpetually checked, weakened, and gradually overcome, by the spiritual armor thus provided, with merciful provision of means of growing strength for its successful use. These means are, a right appreciation of man's character as made by redemption a spiritual and religious being, and of his consequent responsibilities and duties; and a faithful following of the way of grace, mercy, and truth, wherein it is appointed that those responsibilities should be owned and discharged, and those duties fulfilled. A primary characteristic of this way is, that the subject of the spiritual benefits of redemption, accruing to human nature through Christ, be brought, as to the required channel through which the full development of these benefits is to be enjoyed, into that Covenant-state of union with God in Christ, and of fellowship with the Holy Ghost, which is provided in the Christian Church. The divinely appointed means whereby this is to be done, is the sacrament of Baptism; and the effect thus produced is called in the Bible our regeneration, or new spiritual birth.

In every thing, then, relating to the moral standing and usefulness for which education is to prepare him, a baptized human being is to be regarded in reference to the spiritual redemption under which his natural birth brought him, and the covenant relation to God, divinely appointed as the way wherein the full blessings of that redemption are to be conveyed and enjoyed, into which he was brought by his new or spiritual birth. His whole education, consequently, should be so conducted as to help to the sincere and earnest performance of all the duties resulting from those first and most binding of his obligations, the renunciation of the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so as not to follow nor be led by them; belief in all the Articles of tho Christian Faith; and obedient keeping of God's holy will and commandments, and walking in the same all the days of his life. This is the religion which should be the first object of education, and kept steadily in view in all the parts, and through the whole course, of education, for its own rich benefits in time and eternity; for the right direction which it only affords; and for the wholesome efficiency which it only can secure in any path of life. And for this, parents, sponsors, pastors, and teachers, should all be co-workers—themselves true to the Gospel and Church of Christ, and laboring earnestly as their ministers and agents.

B. T. O.

## Merle D'Aubigne as an Historian.

TO THE EDITOR OF THE CHURCHMAN.

*Dear Sir*,—Having chanced upon the following criticism in the *Bibliotheca Sacra* for Jan., 1850, I thought its intrinsic merits, as well as the place from which it comes, might make it worth while to insert it among the selections of the Churchman.

If you see fit, please insert it and oblige

A CONSTANT READER.

ANSONIA, Conn., 3d Aug, 1850.

Merle D'Aubigne presents, like Macaulay in his celebrated history of England, a series of brilliant pictures without being able at the same time, to rise to philosophical universal views.—Aiming, moreover, to make all the fortunes and deeds of his hero as interesting as possible, and to secure in this way a constant gratification to the reader, he often wrongs the history itself, and forgets the task of the historian in that of the romance writer. Marheinecke's History of the Reformation is of much less pretension, but more correct and true. A sound simple sense for truth never seeks to make more out of history, than it actually is, and takes little or no thought for effect. In the end, however, the quiet passionless objectivity and artless simplicity of the Evangelists make a more enduring impression than all rhetorical ornament and all dramatic parade. Then again that hot polemic zeal, that finds vent with Merle D'Aubigne almost in every page, in exclamations and apostrophes against the hated papists, is not such as becomes the dignity of a historian who should argue *indirectly* only, though in this way precisely with most effect by the representation of *facts*. As it is, the authority of this spirited and gifted writer, in the sphere of history, is likely to wane, in proportion as with the further progress of his work his other peculiar sympathies and antipathies may come probably to mix themselves with the narration along with the anti-Roman tendency, so as to touch many of his past admirers on their own sensitive side. We cannot say that he has increased his reputation by his late work on *Cromwell*. Where carried away by the fresh impression of Carlyle's book, swallowed without digestion, he makes himself the unqualified panegyrist of a military and political genius, who sought to advance the cause of religion by war and bloodshed—the decapitation of a King—the dissolution of Parliament — the exercise of dictatorial power, etc.: the direct opposite thus, in this respect, of Martin Luther, in whom notwithstanding the same historian, inconsistently enough, praises as truly Christian and Apostolic, an aversion to all tumult and violence, while on the other hand most undue censure in the fourth volume is heaped on the good Zuingli for becoming in the end a sort of General and appearing on the battle-field at Cappel. We cannot therfore forbear remarking that the immoderate praise bestowed upon the Genevan Doctor, (whom we also hold in high honor, only within proper bounds) by the English and American religious press, reflects a very doubtful credit to say the least on its own character.

# THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 24, 1850.

## Discipline of the Church.

This is at at all times an important subject, and the near approach of the General Convention brings it specially before the mind. Our Church, heretofore, has been content with but few laws relating to discipline, and there certainly is no wisdom in an enlarged code till necessity demands it We cannot legislate men into being good, faithful, or orthodox; holiness of character, devotion of spirit, and soundness in the faith, directed and strengthed by the Holy Spirit, are unfailing guides to him who would strictly perform his duties, whether he be lay or cleric. Let such a one have right principles implanted in his bosom, and he will instinctively carry them into practice. It is the unruly will, the unfilial spirit, the erroneous doctrine, the vicious life that calls for the restraints and the penalties of laws and canons. The Church needed them not in her pure and palmy days, because love and devotion more than supplied their place; but when the world and the Church had in some degree become commingled, and faith was obscured, and love waxed cold, then severer legislation became necessary; and crimes and sins before almost unthought of, and at any rate denounced as not even to be *named* among Christians, needed the strong arm of law and justice to punish and avenge.

It is in some measure, at least, the case with ourselves. When the Church was weak in numbers, and feeble in resources; despised by some and hated by others of the sects around her; when she afforded to those who ministered at her altars labours and toils and cares in abundance, but a scanty pittance of this world's goods, few sought admittance to the sacred stewardship of Christ's Word and Sacraments, but those who wished to take that office upon themselves, for the glory of God and the promotion of the prosperity of His Church. They put their hands to the plough and drew it not back, fearing the wrath of the Lord, and the threats pronounced against those who proved faithless to the vows and promises made at God's holy Altar. So true it is that adversities, trials, and the hostility of the world are the surest means of purifying and strengthening the Church. Those who assume the sacred office under such circumstances must have higher motives than such as are worldly; and seek other treasures than those which earth affords.

But things have since changed. The Church has become comparatively powerful and prosperous; many of the congregations are wealthy and liberal, and are considered rich *prizes* by those who would unite gain and godliness. She in many cases offers other inducements, than hard work and scanty pay, and thus a path is opened for ambition, self-interest and other unholy motives. There is danger that these may be among the inducements to enter the ministry of the Church, when she is prosperous and wealthy; while worldliness and indifference, the love of popular applause and the desire of popular favour may operate unfavourably on the minds of some who were sincere and honest in making their vows, and induce them to yield to worldly snares and carnal temptations. The defect in spirit is but ill supplied by increased legislation. The wilful and unprincipled, in temporal affairs, find means of evading the most stringent penal enactments, and escape the meshes of the law by their own dexterity and that of their advocates, who make it their business to defend criminals and rogues. If their efforts are successful when opposed by legal skill and judicial acumen of the highest order, is it strange that the general and vague statements of the Church's penal canons, should sometimes be found weak and ineffective? That, occasionally, developments of human frailty and wickedness should take place for which she was unprepared; that much inconvenience and delay shonld result; and that her enemies should complain and exult that by her tardiness she was giving sanction to crime and ungodliness.

Again the effect of controversies upon the Church is to be regarded in this matter. When these do not exist, men are apt to be contented with what is superficial and trite. They are willing to take truths for granted without looking for the foundation on which they rest. They are undisputed, they fancy therefore that they are indisputable. When the principles and dogmas which they are accustomed to consider in this light, are assailed and denied, they are confounded and dismayed. The objections are new to them, though they may have been advanced and refuted centuries before, and they give them all the weight which belongs to a new discovery. Especially is this the case with some of those who come into the Church from the ranks of sectarianism. We do not mean those of matured and steady mind who, having carefully surveyed the ground and mastered the difficulties between the Church and dissent, have deliberately and advisedly submitted themselves to her authority, for these will always be welcome; but men and, yet more often youths, who ill informed and ill trained mistake restlessness and dissatisfaction for the influence of the Spirit and the conviction of the Apostolic authority of the Church, and enter her pale not seeing her as she is but as they would have her to be. Soon they are offended; they lack the spirit of sobriety and calmness which is her peculiar characteristic. She is either too Protestant or too Popish to please them. She has reformed too far, or she has not reformed far enough. Some would enkindle devotion by the introduction of unauthorized ceremonies in imitation of the corrupt Church whose usurped dominion our parent Church rightfully cast off three centuries ago; and delight in inculcating those doctrines and tenets which she has expressly denounced and branded as unwarranted by Scripture and repugnant to the testimony of antiquity,—Others, who have come into her ministry not to be instructed, but to instruct; not to be reformed, but to reform; who see no difference between her Articles, and their former system of belief, but discern very much of Popery in her services and offices—think to enkindle devotion and promote piety by introducing the usages of the conventicle and the meeting-house. They thus substitute extemporary addresses to the Almighty for the chaste and temperate words of the Book of Common Prayer; and the sudden, fierce effusions of an unchastened imagination and ill furnished intellect for the careful and well studied preparations of the closet. Severe towards Rome, they fraternize with Geneva: detesting Popery, they amalgamate with dissent: they reject the testimony of the purest ages of the Church, but welcome the traditions of modern Puritans and Latitudinarians. In proportion as our numbers increase we must expect that many such will intrude into the fold, unless extraordinary precautions be taken. It has been too much the practice to welcome all comers; to take their professions for certainties; to neglect that strict discipline, long training, and strict inquiry both as to manners and doctrines which are requisite in such cases. The evil consequences are now developing themselves, and the result is that the whole Church is discredited.

It would be unjust, however, to ascribe the defections which have marked the past year, and are recorded in the various Convention Journals, to those who have come in from other quarters, though these constitute the larger proportion. Some at least have been trained up in the Church and their fall has been on that account the more grievous, and more inexcusable. That the heinous sin which they have committed, has not been adequately provided for in our Canons may well be confessed, and this defect has been found detrimental to the standing and dignity of the Church. This and other defects should be explored, and when discovered remedied. Such flagrant violations of ordination vows, and such sad declensions from the purity of Christian Truth, need a severer brand than the mild sentence of *displacement*. These open and avowed abandonments of ministerial duty and renunciations of the Apostolic authority of Christ's Church require provisions of a summary as well as effectual character. What these should be is a question of too much importance for our present limits, and we must defer the consideration to another opportunity.

## Foreign Intelligence.

The *Niagara* arrived at this port on Friday week last.

It seems the French President and Assembly continue on bad terms. The latter has elected a permanent committee of twenty-five members, the majority of whom are hostile to the President, while he in turn is accused of allowing severe articles to be inserted in certain public journals, reflecting on the Assembly. The country, however, is tranquil.

The battle of Istedt, between the Danes and Holsteiners was a severe one—the loss of the former was 3000 men, that of the latter somewhat less. All Schleswig has fallen into the hands of the Danes, but the defeated army retreated in good order and small loss, and are preparing to renew the contest. Hanover and some other States seem inclined to interfere in their behalf, which may bring on the intervention of Russia, and a general war. It is to be hoped the other powers will, by negotiation, avert this.

Dr. Augustus Neander, the celebrated Ecclesiastical Historian, died at Berlin, July 14th, in his 62d year.

The Pope has ordered the celebration of an Universal Jubilee in commemoration of his restoration to his dominions. The time is to be fixed by the Bishops themselves in various parts of the world; it is to last fifteen days and carry *plenary indulgence* of *one hundred years* for each separate accomplishment of the act of devotional exercises, to be prescribed by the Bishops in their several dioceses.—*Guardian.*

The *Marriage Bill* was formally abandoned in the House of Lords, on Thursday the 25th July.

On the same day in the Commons, Mr. Hume brought forward a resolution praying the Queen to adopt measures for the free and gratuitous admission of the public to St. Paul's Cathedral. Sir G. Grey had communicated with the Dean and Ecclesiastical Commissioners; but it was thought an alteration of the law was necessary.

The debate in the Rothschild case was resumed on Monday the 29th. A resolution was adopted, allowing the Baron to swear in the mode he considered most binding on his conscience. The next day he appeared and took the oaths, omitting in one, the words "*on the faith of a Christian.*" Some of the members took the ground that the house could dispense with these words though ordained by statute! Baron R., however, was ordered to withdraw, and then a motion for a new writ was rejected, and also another that the seat was full! On Thursday, the debate was resumed and the Attorney General submitted two resolutions to the effect that the house could not dispense with the oaths, and after much discussion, the debate was adjourned to the next Monday. It is somewhat strange to find the Radical House of Commons assuming the power which cost James II. his throne.

CONSECRATION OF THE BISHOP OF MONTREAL.—Thursday, being the Feast of St. James the Apostle, was set apart for the Consecration of Dr. Fulford, the new Bishop of Montreal, in Westminster Abbey, all parts of the choir and transepts of which were crowded long before the services commenced. The Sub-Dean, Lord John Thynne, and the Canons met the Archbishop of Canterbury, the Bishop-designate, and the Bishops who were to take part in the ceremony in the Jerusalem Chamber, and from thence at the appointed hour a procession was formed. Following the beadle came the almsmen, choristers and gentlemen of the Choir, and then the minor Canons, and Canons; Lord John Thynne, the Sub-Dean; Dr. Fulford the Bishop-designate; the Bishops of Oxford and Chichester presenting Bishops; the Bishops of Salisbury, Toronto and Norwich, Bishops Assistants; the Archbishop of Canterbury; the Chaplains and Secretary; Sir John Dodson the Vicar General; Mr. Dyke the Register, &c. A Voluntary was then played as the procession moved up the center aisle The Archbishop seated himself at the North side of the Holy table, the Bishop of Salisbury and the other Bishops Assistants on the South side, and the Bishop-designate in the Sacrarium.—The Sub-Dean and Canons took their usual places in the stalls. Morning prayer was then commenced, the lessons being read by the Rev. J. Jennings, Senior Canon, and Lord John Thynne Sub-Dean.—The Communion Service was commenced by the Archbishop and after the Sermon an appropriate Anthem by Aldrich, from the 14th Psalm was sung by the Choir, during which the Bishop-designate was conducted to the Chapel of Henry VII., where he was invested with the Rochet. On his return he was conducted by the presenting Bishops to the altar rails and the Consecration Service proceeded.—The Litany was chanted by the Rev. G. H. Repton, minor Canon. After the usual questions had been put by the Archbishop, and the oaths administered by Mr. Knivett, the Bishop-designate was again conducted to Henry VII.'s Chapel where he was fully robed as a Bishop During his absence the Anthem by Handel, "God gave the word," was exquisitely sung by the Choir. On the return of the Bishop-designate, the *Veni Creator* was solemnly chanted. At the conclusion of the Consecration, the new Bishop took his seat within the altar rails, and the Holy Eucharist was celebrated. At the conclusion of the service the high ecclesiastical dignitaries formed a procession to the Jerusalem Chamber, where they disrobed.

The Bishopric of Montreal has been recently created by the re-construction of the Bishoprics of Quebec; the Queen having by letters-patent under the great seal directed that the latter in future shall comprise the district of Quebec, Three Rivers, and Gaspe only, and be called the Bishopric of Quebec; and so much of the ancient Diocese of Quebec as comprises the district of Montreal, to be a Bishop's See and Diocese to be called the Bishopric of Montreal.—The Rev. Dr. Fulford was educated at Exeter College, Oxford, of which College he became a fellow in the year 1825. He was afterwards, for ten years, rector of the populous manufacturing district of Trowbridge, Wiltshire, and for the last four years and a half, minister of Curzon Chapel, Mayfair, and also Chaplain to her Grace, the Dutchess of Gloucester. The Bishop's residence will be at Montreal, for which place he will start almost immediately, to enter upon his episcopal duties.—*Guardian.*

According to the *Colonial Church Chronicle* the Diocese of Montreal extends over a space of 56,258 square miles with a population of 417,213 and 45 Clergy. The Diocese of Quebec under Bishop Mountain, has an extent of 153,432 square miles, population 315,145, Clergy 37, Dr. Fulford was the first editor of this useful periodical.

We are happy to announce that the Rev. Ernest Hawkins, who visited this country last summer, has been appointed Minister of Curzon Chapel in place of Bp. Fulford.

Just on the eve of the consecration of the Bishop-designate of Lyttleton, New Zealand, it has been discovered that the present Bishop of New Zealand must first give his consent to the foundation of the See, as it is an invasion of his Diocese. The delay is to be regretted, but we are not sorry to have it so publicly acknowledged that even a Colonial Bishop has rights which an act of Parliament and the Royal Supremacy cannot ride over.—*Eng. Ch'man.*

CHURCH MEETING.—We give the remarks of the *Guardian*, as promised in our last.

It is with feelings of sincere congratulation that we direct the attention on our readers to the report of the long-talked-of meeting on the pressing grievances of the Church, which was yesterday held at St. Martin's Hall. Whatever apprehensions may have been entertained as to the advisability of the step, as an exposition of the sense of the Church in the present emergency, there can now be no question in the minds of those who were present at the gathering, that it has proved a powerful and effective expression of deep and earnest feeling. Few, perhaps, even amongst its most sanguine promoters, had ventured to hope that any body of men gathered together with hearts stirred to the lowest depths, on a subject of vital interest, with feelings which had been pent up for months without any opportunity of vent, could have exercised the self-restraint and Christian moderation exhibited by the meeting, or rather meetings, of yesterday. We believe it to be a fact unprecedented in the annals of this country. We hail it as a most hopeful commencement of the momentous struggle which was inaugurated, as it were, on that occasion, that so large an assembly, congregated from all parts of the country for the purpose of recording their deliberate opinion of the propositions contained in the various resolutions there submitted to them, should have refrained from all demonstrations of sympathy with the sentiments of the various speakers, which touched the most sensitive chords in their own hearts, strung to such a pitch as to vibrate to the slightest touch. In fact, it partook more of the character of a solemn synodical assembly than of a public meeting, in the ordinary sense of the word. The early Communion and Matin Service was an appropriate commencement, and the Evensong an appropriate termination of such a meeting; and we feel the utmost confidence that the righteous claim for the ancient and inalienable liberties of the Church, urged in the spirit and temper there manifested, must be ultimately, and we will hope speedily, triumphant. It may be well for those who would debar the Church from all regular and authorized methods of uttering her voice to deprecate such meetings as irregular; and the natural sequence of such a course is, to endeavor to weaken their influence and to underrate their importance; but we feel assured that the deep and earnest, and determined front exhibited by the many hundreds of clergy and laity yesterday assembled, must exercise an influence in the country which no Government will long dare to resist.

July 23, 1850, will be an epoch in the Church's history to which the memories of her faithful children will ever revert with feelings of deep and heartfelt thankfulness, whatever trials may yet await her, however severe may be the conflict through which she has to pass; and the champions of the Church's faith, while laboring in the very fire for the maintenance of her doctrines, will be cheered and comforted by the recollection of that deep and devout spirit of loyal and religious earnestness that breathed not more in the addresses of the speakers, lay and clerical, than in the dutiful and self-denying suppression of all ebullition of feeling that distinguished this meeting from all similar demonstrations. The pulse of the meeting was felt only in the prayers with which it was commenced, and in the upward movements of the hands that expressed concurrence in the various resolutions proposed, and that pulse was the demonstration of a life and energy that can accomplish all that the Church can dare.

We also give the spirited speech of the Rev. Mr. Sewell in support of the address to the two Archbishops.

The Rev. Mr, SEWELL (Oxford) rose to move the adoption of the address, and, after an apology for addressing them when one so dearly cherished as a great ornament to the church of England had just spoken, proceeded to observe that he had looked forward with alarm and much anxiety to the assemblage of that meeting, but that he felt the clergy were compelled to adopt that extraordinary measure, and that, having adopted it, they would carry conviction to the minds of those men who seemed to have lost all idea that there was such a thing as infinite truth, or that there was a spiritual power, commissioned by God, for 1,800 years, to be the witness of His truth. These men had, as it were, lost a sense—they could not see or understand what was going on around them, but regarded it as a dream which would pass away in a moment. They could not see the miserable distraction and desolation of mind that had seized on men who now began to doubt what was truth when they found the rock on which they had rested broken to pieces, and they knew nothing of the imbecility which had fallen on those once accustomed to teach divine truth with authority and confidence, nor of the scorn and scoffs poured out against their teaching. They were told that all to whom they had been accustomed to look up for piety, learning, and Godliness would leave the church of England a wreck upon the shore, but he believed they would cling to her timbers so long as one voice was raised in her help, and one man upheld her. Let them recollect the promise of the prophet,—how one faithful man could save the whole city from destruction; and let them determine, in the words of a good man,—"If it is found nowhere else, the church of England shall be found in my own parish." Thank God, the first experiment of the meeting had been made, and had been successful. The control they had exercised over their feelings, their silence, the total absence of all ebullition of sentiment, were things which would tell for the church of England. The great objection to the restoration of the synodical functions of the church had been partly from real and partly from pretended fear that the clergy could not meet in a synod and engage in a discussion of truth without falling into the low and ordinary characteristics of common meetings. That meeting would be at once an answer to such an assertion, and the strongest possible argument for a synod. They were not met to consider the conduct of the individual whose name they had been compelled unhappily to mention so often, but the spark, which had been lighted for years had at last burst into a flame. He was convinced the whole of these proceedings had been the work of Providence, and were designed to touch the church to the quick, to unite the clergy on points which no one could doubt, and which came home to the hearts and bosoms of all to whom the truth was dear, and to give them an opportunity of shaking off the last links of the slavery, which might have been necessary, but under which the church of England had been lamed. Everything that could give them comfort, and raise up their spirits *sursum corda*, must do them good, and he would therefore say that he had the advice and authority of lawyers when he affirmed they were at the end, and not at the beginning of their contest with the temporal power. The rev. gentleman then proceeded to trace the progress of the supremacy of the crown from the time of Henry VIII. to the establishment of the appellate jurisdiction of the Privy Council, and to argue that it had been weakened every year. He did not speak of the lawful supremacy of the Crown, but of an unhallowed interference with the spiritual authority of the church, which, must end in the ruin of both.—At the time of the Reformation Henry VIII. took on himself the whole of the supremacy assumed by a power of which he would not speak, lest he might indulge in terms too strong; but it died with him, and the church of England was free till the reign of Elizabeth, when the supremacy was resumed by the Crown, though modified in certain respects, and with the decided protest of the church against the most exceptional parts. The power of meddling with the rights of the church by Royal commissions were swept utterly away in the reign of Charles I., and only the appellate jurisdiction left, which had lasted in its worst form for more than the last 17 years. If they got rid of it, therefore, they got rid of the last link of the chain which galled their hearts, and might be said to taint their heart and conscience. In their struggle two words should be written on their hearts—energy and patience.—Now, they were standing on the brink of a precipice. There were two ways before them; one there was where a few words—almost the stroke of a pen, would sweep away the clouds that hung around them and restore happiness and peace.—The other presented a long, and dark, and dreary vista, full of trouble and affliction, but at the end of which he could see the church of Christ coming like the moon out of the clouds, stripped, indeed, of wordly distinctions and seamed and scarred by sufferings and wrongs, but more calm, more pure, more holy than ever, happy and rejoicing in having triumphed in faith. Which of these two paths would be taken depended on their efforts and on the temper and spirit in which they would return to their homes. In the history of all great organizations there were times when the ordinary relations of part to part became out of order, and required readjustment, for which every great statesman anxiously watched in order to direct the elements, which threatened storm and tempest, into grateful and refreshing showers. If there was any great statesman in the country, he must feel the present was such a moment; and if he would only assemble the heads of the church, and ask them fairly and honestly what were the wants and wishes of the church, and promise he would do her justice, there would in an instant be a deep calm, and all this agitation would be put to rest; and instead of speaking of the severance and repudiation of the ties which bound the church to our dear mother country, England now would be attached to her by bonds which must last forever. If it was God's pleasure, He would raise up such a man, but the clergy must give Him an opportunity for action, and must assist him by showing temper, calmness, forbearance, and charity. There were hopes for the future, but there were fears also from the low nasty spirit of politics, and from the spirit of indifference; from the want of all belief in the existence of truth, which was the curse, and would be the destruction, of this country. They should not give their suffrages to any person who would not do justice to the church; they had the power of influencing others to do the same. Let them think of what had been done in the church within the last 17 years, and look forward to what might be done in 10 years more. The great illumination of God's light which had taken place since 1838 sprang from one little spark, and they might erect foundations on which their posterity could raise a fitting temple to God. Let them stand by their reverend fathers the bishops, and make a solemn resolution to practise towards them the duties of a filial piety. They would present their address, and they would receive a reply kind, courteous, parental, but probably not satisfactory, but let them make every allowance for the position in which their bishops stood, pressed down with heavy cares and scarcely able to give time to consider the subjects on which they were asked for a hasty decision. If they pronounced a collective judicial decision at once, the Crown would say they were going too far, and were trangressing the limits of the law without any adequate necessity or prvocation. Let all the efforts of the meeting be directed to obtaining a synod. Sure he was if for any purpose of His wisdom and providence God hardened the hearts of our Pharaohs, there would not be wanting a Moses and Aaron to go before them, and direct their steps. They would go before the Sovereign and remind her of the time when on entering the sacred edifice whose every stone impressed on her the awful responsibilities she was about to assume, with all the glowing sentiments of youth, her first feelings burst forth in a flood of tears. They would ask her who had placed the crown upon her head, who had served her at the table of the Lord, and who had received her solemn vow to defend the faith of the Christian church in these realms, and they would ask her if all that had so passed was a delusion and a dream? They would ask her if she had since learned that miserable philosophy which subtilized truth into error, and evaporated all the dread mysteries of religion, and all the holy doctrines of the faith of Christ and the word of God into an empty myth, and, if she replied that she had not, they would tell her to remember the judgment seat of Heaven, where she would be called to an account for the violation of the most solemn vow uttered in the most solemn moment, when she promised to defend the rights and privileges of the church, and they would warn her to beware lest she should go down to the grave with the curse from posterity and from history of perjury on her name, and lest those who had been called on to bless her should have to weep over and deplore her fall.

SUPPLEMENTAL MEETING.—St. Martin's-Hall having been found inadequate to accommodate little more than three-fourths of those to whom tickets had been issued, the committee made arrangements for holding a branch or supplemental meeting in the great hall of Freemasons' Tavern, which was nearly filled; and over this meeting Viscount Fielding, presided. His Lordship was supported by Mr. Wegg-Prosser, M.P., Mr. A. B. Hope, M.P., the Rev. Sir G. Robinson, Sir John Harrington, the Rev. Dr. Pusey, the Rev. T. S. Evans, the Rev. M. W. Mayow, and several other clergymen and gentlemen.

The proceedings having been opened with prayer, Lord FIELDING said, he had consented to take the chair at the eleventh hour because he felt that, in a crisis such as the present, in which the faith of the church of England was assailed, no true Churchman, however humble, could consistently remain an indifferent or inactive spectator of the great struggle into which, by no act of her own, the church was reluctantly compelled to embark. The meeting would bear in mind that the question at issue was not one of any ordinary character. It had nothing to do with the temporalities of the church.—The sole object was that the voice of the church should be heard upon a matter of vital importance to mankind—the maintenance of catholic truth—they were met there to uphold, in all its integrity, that faith which had been called in question by the recent decision of a tribunal, incompetent to settle questions of that solemn chhracter. He felt that the struggle in which they were then embarking was an important one, but, whatever might be the issue, he was fully prepared to submit to whatever obloquy might attach to himself for the part that he felt it his duty to take in the agitation. The noble Lord, after explaining the objects of the meeting, requested that the discussion might be conducted with that solemnity befitting the occasion which called them together.

The resolutions, which, of course, were the same as those proposed at the St. Martin's-hall meeting, were spoken to by the Rev. M. W. Mayow, the Rev. Prebendary Oxenham, of Exeter Cathedral, Mr. Wegg-Prosser, M. P., the Rev. T. Evans, vicar of St. Leonard's, Shoreditch, the Rev. W. J. Irons, Mr. A, B. Hope, M.P., the Rev. Sir G. Robinson, the Rev. C. Marriott, and Sir John Harrington.

The Rev. Dr. Pusey, in moving the fifth resolution (an appeal to the clergy of the Church of England, recommending perseverance), observed that they were met there upon a most solemn occasion to discuss a question which involved, not merely the well-being, but, it might be, the being of the English church. It might be said that they had arrived at the junction of two roads, each leading in a contrary direction. If they took the one they would probably lose all they most prized; and if they pursued the other they would, perchance, gain much of what they had previously lost. Upon one point there could be no doubt or hesitation. It was clearly impossible that things should continue in their present state. The temporal power having assumed to itself authority to determine upon a question of faith, it was for Churchmen to say whether they were prepared to submit to such interference. If the state thought proper not to allow to the church that liberty which was her inalienable right, the time might arrive when they would be entitled to call upon the state at least to set the church free from the state. The church had been too long hoodwinked and blinded, but the bandage being now happily removed from her eyes, she could see very clearly. The church had heretofore been kept prostrate, owing to her reluctance to assume her proper position as an independent institution, and though that reluctance afforded to men of worldly mind, a ground for assailing Churchmen, he knew that they were actuated more by a desire for peace than by any other consideration. If they were now to enter into a conflict with the state, it could not be said that the church had sought it. Sense of duty compelled them to action,—duty to the church, to the country, and to themselves, left them no choice of alternatives. They were met to defend that faith of which baptism was a symbol, and the efficiency of which had been called in question by the decision, of a tribunal, whose authority in such matters the church repudiated. They were assembled to protest against the arbitrary assumption of such power, and to petition the Sovereign and the heads of the Church, for a revival of the church's ancient privilege of independent legislation in all matters ecclesiastical. But the meeting of that day would be worse than useless, should nothing more be done.—He trusted that the proceedings of that day would light up a beacon-fire in England whose rays would spread from mountain-top to mountain-top; that Churchmen would be found pressing onwards, hand to hand and heart to heart, in the vindication of their justly cherished faith. When the true feelings of the people were called into action, politicians would be taught that matters of faith were not to be played with like a child's toy. They were met then to remedy a present, to avert a future evil, and in both cases they were prepared to assume a defensive position. He thankfully believed that the church was not fully aware of the peril in which she had so long been placed. [The rev. doctor here referred to the statutes of Henry VIII. and Elizabeth, giving appeal to the Court of Delegates for the purpose of showing that a temporal court had no power to determine what was, or what was not heresy.] But the church never meant to invest the delegates with that power, the sole object of the appeal being that justice should be dealt out to all. But another and still graver charge remained to be noticed. Lord Brougham declared in the House of Lords that, in coming to a decision in the Gorham case, the question of heresy had not entered into the mind of the Judicial Committee of the Privy Council. What! was alleged unsoundness of doctrines excluded? If so, what was the subject of inquiry? He, for one, protested against the authority of a tribunal so constituted. In civil cases let the issue be determined by civil courts, and in ecclesiastical matters by ecclesiastical courts. But then it was said the Sovereign has control in all cases. The church admitted no such right. It was just possible that a Sovereign might be of unsound faith, or that the Sovereign would be advised by persons of unsound faith. Was the church to be bound by decisions pronounced under such circumstances? There was another view of the case. Had it ever entered men's minds that if the decision had gone the other way might not Ministers have advised the Crown not to confirm the argument of the Judicial Committee? He would not affirm that would have been the case, but assuming such a thing possible, he would say that it would be a power which no earthly potentate ought to possess.—Thank God, the church of England was nowise responsible for the conseqnences of that unhappy decision! The Bishops who sanctioned it might yet be reminded by the church who delegated them that they had so far forgotten their duty to the church. The clergy, as a body, could not consent, but they might by reception become responsible. Their silence would be construed into consent. It was the same thing to accept a lie as to speak a lie. It was, therefore, the duty of the church to repudiate all participation in that decision. He feared that they were only at the beginning of a downward course. The next step might apply to the office of the Holy Ghost—to the eternity of punishments, or to the eternity of rewards. They should not forget that the last great struggle of the church would be with unbelief; and to that point they were hurrying.—They came forward that day not to eject others out of the church, but to enable themselves to abide therein. The Protestant bodies on the continent were looking with amazement at the conduct of the church of England in that conflict; and they would naturally inquire, how is it that truth and heresy could be taught side by side? for such would be the necessary inference, should the church remain passive. The rev. doctor concluded by enforcing perseverance, patience, and unity of action, as the means whereby the church would best defend its faith and regain its liberty.

The Rev. JOHN KEBLE said it appeared to him that Dr. Pusey had set before them a word which they would do well to carry home with them.—*Perseverance*. How deeply Baptism and Regeneration have sunk into the hearts of the poorer classes he had ample experience in his own neighborhood. It was a striking fact and had had great effect upon him. If they in their unconscious way cling to this doctrine, and to us, how cruel it is to allow them to be deprived of it. He had seen old and poor persons hardly able to hold the pen, their hands so trembling with eagerness to sign petitions in favour of this doctrine, when they wonderingly learn that it is called in question. When we oppose such facts as this to the subtleties by which the doctrine is impugned, it shows that the Church of England is not gone, and is not going. All great things have been carried by perseverance. From 325 to 381 the Church had to persevere before she obtained a victory over heresy; yet some now talked of two years—1852—as the time when we should expect to obtain what we wanted. In early times what perplexities there were: the beauty and glory included in the name CHURCH were not seen by those who were struggling. Like men in the battle of Waterloo, it was difficult for a time to see which party was victorious.

There was a wide distinction between being and well being. St. Athanasius and St. Basil were very jealous of allowing it to be said, that if such and such things were allowed, the Church would have forfeited her claims. Every sin that is even deadly does not cut off an individual body. There was also a distinction between formal and material heresy.—Refusing to call the Third Person of the Trinity "God," was surely a grave heresy, yet Basil did not turn out of the Church those who were guilty of it, and Athanasius defended his conduct. Certain persons now refuse to employ a term which they understand in a way of their own. We should be very gentle and patient with them. Great patience as well as perseverance is necessary—patience with opponents theological as well as political. In old times, Pagans and the worst of heretics were borne with. He had often wondered to hear some of those called "Evangelical" avow that they had great pleasure in celebrating the Baptismal office—that they had no wish for alteration in the service. One of mark had told him so. Such men could not con-

sent to join in any movement because they did not like to hurt those who held lower views; so strongly do they hold the doctrine of Unity. We must then be gentle with them.

Stay where you are, and make the best of the opportunities which God has given you. It is an "infirmity of noble minds" to seek after great opportunities of self-denial. Stay where you are. God will raise up around you opportunities for counsels of perfection. We are under appeal—a very unsatisfactory state. But let us bequeath to our children that faith and patience which God has been pleased to give us.

The resolution having passed, the proceedings terminated with the usual compliment to the Chairman.

The manifestation in London, on the Church question, will, at the least, have this salutary effect—it will induce men to think, who have never seriously thought before, on one of the most important points of Christian belief and authorized practice. The Judicial committee of the Privy Council have placed the Church of England in a most humiliating situation. Every sectarian is now invited to lift his heel against her. The Quaker can command and enforce unity and conformity in his meeting-house. The Congregationalists, and even the Socinians, enjoy the same privilege. The Presbyterian Church of Scotland will not tolerate heresy in any form. But the Church of England is compelled, by a lay court, representing the crown, to accept as a priest—a teacher of her people, an administerer of her sacraments—a man declared by his bishop, and by the highest ecclesiastical court, to be an obstinate schismatic, avowing and entertaining opinions subversive of the vital doctrines of Christianity.

This is a very grave charge against the lay court, and its judicial proceedings. The Church very properly considers their decision a reproach, and a dangerous error, paralysing the preconceived and confirmed sentiments of her members, unsettling, or having a tendency to unsettle, the faith of numerous persons whose minds had never previously been disturbed by a doubt.

What is the duty of a bishop? To watch over the life and teaching—the morals and manners—the doctrine and practice of the subordinate clergy. If the crown or the patron of a benefice, appoints to a living a clergyman of questionable tenets, or of suspicious associations, it is the duty of the diocesan to inquire into his character, and ascertain the purity or otherwise of his doctrines. But if the Crown can thrust such a man as Mr. Gorham upon the Church, in defiance of the bishop, and in disregard of his heretical or schismatical opinions, the Church is grievously wronged—it is tortured—and we might as well tolerate Socinianism and Quakerism, and infidelity in the Church of England, at once. It is a grievous wrong, and a fearful scandal.

What is to be the cure we cannot tell. But surely the temporal head of the Church has the power of consulting the hierarchy upon points of doctrine, and not leave to a number of laymen, lawyers, and other most incompetent persons, questions of such momentous importance.—*Liv. Mail.*

The interesting ceremony of the *premiere communion* of the Compte de Paris took place on Saturday morning, at the French Catholic chapel, in King-street, in Portman square. Dr. Wiseman, the Roman Catholic Bishop of London, officiated in person, assisted by the Abbe Mailly and the Abbe Guelle, and himself administered the communion to the youthful prince. The Ex. King Louis Philippe, the Queen Marie Amelie, the Dutchess of Orleans, and all the members of the royal family, were present, as well as a considerable number of devoted friends and adherents, many who had come from France especially to testify on this occasion their sympathy and respect for the illustrious exiles.—*Liv. Mail.*

## New Publications.

The Auto-biography of Leigh Hunt, with Reminiscences of Friends and Contemporaries. 2 vols.; pp. 299 and 304. Harpers: 1850.

There is much pleasant reading to be found in these volumes. Mr. Hunt commences with his birth, parentage, and education, including his instruction and adventures at Christ Church School; treats us to introductions to friends and acquaintances, some of high name in literary and political circles; describes his doings as an author, and his mishaps as a political writer, with his two years imprisonment for a libel on the Prince Regent, in the *Examiner* newspaper; his travels in Italy and companionship with Byron and Shelley (of the vices of the first, and the opinions of the second, he speaks without any severity); with his return to England, and life to the time of writing. His sketches of friends are drawn with much vivacity: the description of remarkable traits of character and peculiarities of habit, are given prominently, but at the same time, in a good natured way, without sarcasm or ill nature on the writer's part. In politics he professes himself "a republican, with *royalty for his safeguard* and *ornament*," (a very luminous exposition of the English Constitution) and in theology, he is a compound of Universalist and Unitarian. Perhaps the most objectionable part of the work is his sneers at the doctrine of eternal punishment, which is often dragged in when there is no occasion, to afford scope for the expression of his distaste. "I declare," he says, "that I do not believe one single dogma, which the reason that God has put in our heads, or the heart that he has put in our bosoms, revolts at."—This being his principle, it is plain he is admirably calculated for a Reformer, and to promote "a great advance in Christianity;" nor is it strange to find him extolling as the great lights of the age, the Lamennais, the *Robert Owens,* the Parkers and the *Newmans,* (meaning we suppose *both* the brothers,) "who, in these times when Christianity is coming into flower, are what the first Christians were when it was only in the root---brave and good hearts, and self-sacrificing, consciences," &c. "In fact, I love," he says, "all hearty, earnest, sympathizing men, whatever may be their creed"---and again, "I respect all churches, which are practically good."---This may show great benevolence of disposition, but it will not help us much in determining what the Christian church is, and what the faith which it is bound to teach, and without this all talk of Reformation and union comes in the end to bald, disjointed, unmeaning chat.

We have just received "The 'Prelude," Wordsworth's Posthumons Poem, from Messrs. Appleton, for which we return our thanks.

Some of the following pamphlets and works have been lying on our table for several weeks, but we have been prevented by a press of other matters from calling attention to them.

A Pastoral offering for Confirmation, by the Rev. F. Vinton, D.D. contains two discourses---the first states very happily the evidence for the rite, and the solemn duties it involves; the second, treats of the obligation to receive the Sacrament of the Lord's Supper, and refutes the excuses made by the thoughtless and worldly, as well as by the doubtful and timid.

A Pastor's Address on Confirmation, by the Rev. Dr. Lewis, also contains some useful practical observations. Some of the phraseology is rather strange, as "the Episcopal faith" for instance, and the question of lay baptism is altogether too summarily disposed of.

A Letter to the Hon. Horace Mann, by Chas. Astor Bristed. New York: H. Kernot, Broadway---pp. 54.

The immediate cause of writing this letter was an attack made by Mr. Mann upon the memory of Mr. Astor, the grandfather of the writer, and an invidious laudation of Mr. Girard of Philadelphia, the founder of the no-religion College in that city.

The answer is spirited and effective, and the author takes occasion to deal somewhat sharply with some other strange notions of his opponent, who is a great advocate of "*progress*," in the modern-cant-sense of the term. These are well summed up by Mr. Bristed as the following:—"a dogma that craniology is at the head of all desirable human knowledge---another dogma, that rich men are dangerous to the community,---a deduction that it is wrong to encourage literature and the arts---and a practical inference that the best use a man can make of his money is to found a systematically irreligious College with it." The following brief description is very well executed.

"I never do expect any thing from modern radicalism. For the magnificence of its general promises is the inverse measure of its particular performance. Its professions and practices form a contrast that would be amusing were it not so lamentable. Proclaiming fraternity and kindred intercourse among all nations, it begins by destroying the citizen's affection for his own country. Preaching brotherly love and sympathy among all classes of the community, it stimulates one class against another by unfounded invectives. Denying the claims and value of ancient lore, it confers the once honored title of professor on every itinerant cobler. Parading a great show of reverence for the physical and metaphysical sciences, it sets up over their heads the pseudo-sciences of craniology and mesmerism. Barely deigning to believe in God, it has no hesitation to believe in the absurdest ghosts. Ostentations at times in its patronage of Christianity, it carefully drops out all the vitality of the system, his and virtually turns the Saviour of mankind out of own religion. In short is is in all general phraseology, sublime and comprehensive,---in all minutiæ of detail, narrow-minded and unwise,---reminding one perpetually of the astrologer in the fable, who was so occupied in watching the stars, that he never saw the pit under his nose until he tumbled into it."

In another place he very justly observes that "an educational system, based on such a principle as the systematic exclusion of all *definite* Christianity, could not from its very nature prosper." This might serve as a text in commenting at length on the New School law which, by the way, we shall glad to receive from any one who will send it to us. There are many other pithy sayings which display equal good sense, and the work will well repay a perusal.

An Argument for sustaining the Common English Version of the Bible is a closely printed pamphlet of 64 pages containing Anderson's History of the English Version, the proceedings at a meeting in the Oliver St. Baptist Meeting House in April last with a report there adopted, and a letter from Rev. Wm. R. Williams, D.D. to members of his congregation in Amity St. It exhibits a valuable Summary of the controversy in that denomination, and is worth perusing. The examination of the proposed new Baptist version and the objection to the present one of James I. is searching, ably defends the latter, and shows the incompetency of the objectors in many respects. Dr. Williams's letter is a very creditable production both for matter and manner; it ably sustains the translators against the unwarrantable charges brought against them; exposes the rashness of their impugners with courtesy, but keen criticism; and sets forth the blunders of certain would-be improvers of our present version on whom they have relied. As our readers are probably aware, the result has been a split from the ranks of the Baptist Bible Society by the friends of the proposed version, and the formation of one of their own.

Points and Arguments in the Prophetic Periods maintaining their termination in 1850, by Stephen Reed, Esq., 1850.

One of the main points is that the "abomination of desolation" foretold by Daniel the prophet, (ch. xi. 31) was the setting up of the "*Papal system of rites and worship*" through both the Eastern and Western empires by "military power" and that this was effected in the year 515. Counting 1335 years from this gives A.D. 1850, and the author contends that the termination of the 2300 years falls at the same time, and in the 7th month, 22nd of September. This point is however taken for granted in far too summary a manner and needs far more consideration and argument than is given it in the pamphlet. We candidly confess we do not see how it can be proved, and are content to wait the fulfilment which, according to the author, is very nigh at hand.

We have also received the Moravian Church Miscellany for August; the Report of the American and Foreign Anti-Slavery Society; and Mr. Wm. Jay's Reply to Rev. Moses Stuart, which contain a curious explanation of the Epistle to *Philemon.*

Minnesota Mission.—We are requested to announce that Mr. J. L. Aspinwall, at No. 54 South street, in this city, will receive and transmit any donations which may be intended for the new Mission of the Rev. Mr. Breck in Minnesota Territory.

In another column will be found the notice of the meeting of the next Diocesan Convention, with the qualificationns of lay Delegates and the form of the Certificate. We give them an early insertion, in the belief it will be found beneficial to many of our readers.

## Diocesan Intelligence.

Western New York.—*Bishop DeLancey's Visitation.*—On Saturday afternoon, the 10th August, Bishop DeLancey visited St. Stephen's Church, Perryville, when the Rev. Mr. Pise of Fayetteville, read prayers and the Bishop preached. The Rev. Mr. Smith, the missionary of the Station, was also present.

Sunday morning, August 11th, services were held in St. Peter's Church, Cazenovia. Prayers were read by the Rev. Mr. Lightbourne; the ante-Communion service by the Rev. Mr. Smith, the Rector of the parish, who also administered the sacrament of baptism to an adult, and read the Confirmation Preface. The Bishop preached and confirmed *two* persons.

In the afternoon the Bishop visited Christ Church, Manlius. Prayers were read by the Rev. Mr. Smith, assisted by the Rev. Mr. Pise, who read the lessons. The Rev. Mr. Gay, the Rector of the Church, administered the sacrament of baptism to an adult, and the Bishop preached and confirmed five persons, including three from St. Mark's, Jamesville.

On the 12th, in the morning, in Trinity Church, Fayetteville, prayers were read by the Rev. Dr. Gregory, of Syracuse, assisted by the Rev. Mr. Smith. The Confirmation Preface was read by the Rector, the Rev. Mr. Pise, and the Bishop preached and confirmed five persons. Other clergy present were the Rev. Mr. Gay of Manlius, and the Rev. Mr. Lightbourne.—*Gospel Messenger.*

Maine.--*Episcopal Acts.*--On Sunday, the 4th of Aug., at St. John's Church, Bangor, the Rev. John Cotton Smith, Minister of the parish, was admitted to the Holy Order of Priests. Morning Prayer was read by the Rev. Mr. Durborow, who also presented the Candidate; the sermon, on Romans i. 16, was preached by the Rev. Thomas M. Smith, Milnor Professor of Divinity in the Theological Seminary of Ohio; and these two Presbyters united with the Bishop in the imposition of hands. It was the twenty-fourth birthday of the candidate; and the solemn ordination services derived an additional and peculiar interest from the presence and the affectionate address of the preacher, who is his father. The Bishop, preached in the afternoon.

On Tuesday, the 6th of August, the Rev. John Cotton Smith was instituted into the Rectorship of St. John's Church, Bangor. Morning Prayer was read by the Rev. Professor Smith, assisted in the Lessons by the Rev. Mr. Durborow; and the sermon, on Hebrews xiii. 17, was preached by the Bishop.

On Wednesday, the 7th of August, the cornerstone of St. James' Church, Oldtown, was laid with the usual solemnities. After Evening Prayer, which was read at the chapel hitherto used by the congregation, the Bishop, with the Rev. Professor Smith, the Rev. J. C. Smith and the Rev. Mr. Durborow, proceeded to the site, followed by a considerable assemblage, who manifested their attention and interest during the services. These were divided amongst the clergy present; and the Bishop delivered an address. The spot is very happily chosen, directly facing the bridge, at a short distance, and thus adapted also to accommodate the inhabitants of Milford; and the work of building, through the readiness of the citizens of Oldtown and the liberality of friends abroad, is begun with very favorable prospects, at the close of three years since the commencement of the missions.—*Christian Witness.*

Connecticut.—On the 9th Tuesday after Trinity, the 27th of July, the Right Rev. Bishop of the Diocese, visited the ancient parish of St. Peter's, Hebron, and confirmed *five* persons; one in private on account of sickness.—*Calendar.*

New Jersey.—We make the following extracts from the Bishop's address to the Convention in the *Missionary:*

In speaking of my withdrawal, from my duties, last year, by severe illness, enabling me to make but a partial Visitation of the diocese, I remarked, that, "a fallow year, if it so pleased God, may be succeeded by a more abundant harvest." It has proved so. The year just closed has been fruitful, in good results, beyond any other of my Episcopate.—"Thanks be unto God, for His unspeakable gifts!" I have laid four corner stones; consecrated three Churches; ordained three deacons, and four priests; instituted two Rectors; and confirmed, in forty one places, two hundred and ninety persons.

The number of the Clergy is fifty-nine, of whom five are deacons. Since the last Convention, there have been added three, by ordination, the Rev. Messrs. Pettit, Byllesby and Hyde; and six by transfer, the Rev. Messrs. Pratt, Eaton, Bowden and Southard from the diocese of New York; Stratton, from the diocese of Pennsylvania; and Bartlett, from the diocese of Western New York. One has died, the Rev. John Croes. Seven have been transferred to other dioceses: the Rev. Messrs. Adams and Labagh, to the diocese of New York; Harrold, to the diocese of Delaware; Aldis, to the diocese of Michigan; Green, to the diocese of Maryland; and Byllesby and Merrick, to the diocese of Pennsylvania.

Candidates for orders are Elvin K. Smith, Eugene Augustus Hoffman, A.B., Aaron Ogden, A.B., Horatio Stubbs, John Rowland and John Trimble. Edmund B. Tuttle has been transferred to the diocese of New York, and Cornelius E. Swope to the diocese of Maryland, John Randolph Wilson has been withdrawn, at his own request.

St. Mary's Hall and Burlington College are lending daily confirmation to the soundness of the principles, on which they are established, and to the ability and fidelity of those, by whom they are more immediately administered. No where is more work, better done; or more entire subordination to the divine wisdom, in the training and nurture of the young. They extensively enjoy, as they richly deserve, the confidence of the Church, and of the country.

I shall but make my own feelings the vehicle of yours, my reverend and beloved brethren, when I express the heartfelt pleasure, which has been afforded, by the presence, among us, this morning, of the Venerable Archdeacon Smith, of Spanish Town, in the Island of Jamaica. The Right Reverend the Bishop of that diocese was only prevented, from accepting my invitation, by a previous engagement to go elsewhere. In expressing his regret, at being unable to be with us, which we all deeply feel, he adds the earnest prayer, that the blessing of Almighty God may be with us. Nothing is more beautiful among men, or more acceptable with God, than brotherly love. The increasing intercommunion of the mother and the daughter Church, now sisters, the Church of England, and the Protestant Episcopal Church, in the United States of America, is full of comfort, not only, but of the highest promise, for the spread of Apostolic truth, and the increase of Catholic love. May it abound more and more!

Since the adjournment of the Convention, this morning, I have learned, with deep sorrow of heart, that the Rev. Richard F. Burnham, Rector of St. Paul's Church, Hoboken, has departed this life. He died, at Sacramento City, in California. He had gone thither, on what proved to be, the vain pursuit of health. He was a good man, and he sleeps in Jesus. Thus does my annual Address begin, and end, with death. Surely, a touching lesson to us, to be always ready.

My brethren of the Clergy and of the Laity, the end proposed by our assembling here, to day, is nothing less than the salvation of souls: souls, for which Christ died: souls, of which the whole world would be no equivalent for one: souls, which are to live forever, in the presence and favor of God, or in exclusion from the light of His love. How arduous the work! How fearful our responsibility! How high should be our aim! How untiring our exertion! How unwearied our devotion! Must we not say with the Apostle, subdued and prostrate, through the sense of our unworthiness and weakness, "Who is sufficient for these things!" If, like the Apostle, we are humble, if we are earnest, if we are faithful, if we are loving, if we are holy; if, like him, we deny ourselves, renounce the world, and bear the Cross: in a word, if we are, what we profess to be, apostolic ministers, and apostolic men, may we not also say, with him, and have we not the pledge of Jesus Christ, to make it true, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge, by us, in every place!" Let it be, for no want of faith or charity, in us, my brethren, that it be not so now: that, so, through us, unworthy as we are, the Church be edified, and God be glorified, and sinners saved, through Jesus Christ, our Lord.

George W. Doane.

*Newark, 30 May, 1850.*

Chapel of the Holy Child Jesus.—We have pleasure in stating that the subscriptions toward the erection of the College Chapel are steadily progressing. The amount at the present date is $2117.72. The list has upon it sums of from nine cents, to a hundred dollars. We commend our case to all, to aid us, in accordance with their means. Subscriptions should be forwarded to Hobart Chetwood, Bursar, Burlington College, Burlington, New Jersey.—*Missionary.*

Pennsylvania.—The following among other Episcopal acts, have been performed by the Bishop of the Diocese since the annual convention, held in May, viz:

*Churches Consecrated.*—St. James the Less, Penn Township, May 26th. St. Paul's, Columbia, May 28th; St. Paul's, Doylestown, May 30th; Christ Church, Milton, July 17th; St. John's church, Salem, Wayne co., Aug. 8th.

*Corner Stone Laid.*—St. Philip's church, Summit Hill, Carbon co., (a new parish organized by Rev. Mr. Russell.) July 6.

*Ordinations.* — *Four Deacons,* viz: at Trinity church, Oxford, Mr. Geo. H. Walsh, June 30th; at St. Andrew's, Philadelphia, Messrs. Richard B. Duane, Samuel Clements, and John Furey, July 20th.

*Confirmations.*—St. Paul's, Columbia, 2; St. Mary's West Philada., 10; St. Paul's, Doylestown, 4; St. Philip's, Spring Garden, 26; Church of the Atonement, 15; in private 3; St. Thomas', Whitemarsh, 10; Zion church, 3; Floating church of the Redeemer, 12; Church of the Messiah, Port Richmond, 7; St. Jude's, Spring Garden, 1, a member of the church of the Mediator; Calvary Church, (N. L.,) 6; St. Mark's, Frankford, 9; Mauch Chunk, 3; St. Stephen's, Wilksbarre, 9; Muncy, 1; Danville, 5; Milton, 6; Athens, Bradford, co., 1; New Milford, Susquehanna co., 2; Montrose, 3; Honesdale, 7; Carbondale, 7; Radnor, 1. Total 152.

*Convocations*—have been attended at Columbia, (Southern Convocation,) May 28th; at Pottsville, (Schuylkill Convocation,) June 10th; at Milton, (Susquehanna Convocation,) July 16; at Honesdale, (North Eastern Convocation,) Aug. 3rd.

Services have also been held in the following parishes, where there were no confirmations, viz: Trinity church, Easton—Trinity church, Pottsville—St. Matthew's church, Sunbury—St. Mark's church, Northumberland—Christ church, Williamsport—St. James' church, Derry—Christ church, Philadelphia—St. Paul's church, Troy, (Bradford co.,)—Christ church, Towanda; at St. Mark's church, Springville; and at St. Stephen's church, Wilksbarre (a second visit).

Also, at the following places, where there are no organized parishes, viz: Rockport and Clifton, [Carbon co.,] White Haven, [Luzerne co.,] Great Bend, [Susquehannah co.,] Bethany, [Wayne co.,] and Wayne School House, [Chester co.]—*Episcopal Recorder.*

Convocation of Northern Pennsylvania.—The Summer Session of the Convocation was held in Christ Church, Milton, on Tuesday evening 16th July. Present, Rt. Rev. Bishop Potter, and Rev. Messrs. Morris, Drake, Elsegood, Rudderow and Clark. Rev. Mr. Rudderow read evening prayer, Rev. Mr. Clark preached the Convocation sermon from John i. 29.

On Wednesday, A. M., Bishop Potter consecrated Christ Church, Milton; Sentence of Consecration was read by Rev. Mr. Morris, who also assisted the Bishop in the Holy Communion. Prayers were read by Rev. Messrs. Drake and Elsegood; Bishop preached from Psalm xxvi. 8.

In the afternoon, Bishop read prayers; when addresses on Christian education were delivered by Rev. Messrs. Rudderow and Clark, followed by the Bishop.

In the evening, Rev. Mr. Clark read prayers, Rev. Mr. Elsegood the lessons. Bishop confirmed 6 persons, and addressed the confirmed. The Rev. Mr. Drake preached, and was followed by the Bishop.

On Thursday morning, Rev. Mr. —— read prayers, and Rev. Mr. Rudderow preached.

In the afternoon, Rev. Mr. Drake delivered an address on Missions.

In the evening, Prayers by Rev. Messrs. Rudderow and Clark: lessons by Rev. Mr. Drake. Rev. Mr. Elsegood preached from 1 Corinthians ii. 9.

The limits of the Convocation have been very greatly narrowed. It embraces, at present, the Counties of Sullivan, Lycoming, Columbia, Northumberland, Union and Clinton.

The *name* of the Convocation has been also changed. It will hereafter be known, as "The Susquehanna Convocation."

It has been deemed expedient also to change the time of our meetings from Tuesday to Friday; and to continue them over Sunday.

The sessions of the Convention were characterized by uninterrupted harmony. We were favoured with the counsels of the Bishop in all our deliberations. Our services were well attended; and it is hoped that the changes now made in our organization will conduce to the greater efficiency of our Convocation.

The next session will be held in Muncy, on the third Friday in October. W. J. C.

*Williamsport, Pa., Aug. 8, 1850.*

[*Banner of the Cross.*

Maryland.—Grace Church, *Baltimore.*—The corner stone of this new Church was laid with the usual ceremonies, on Saturday, the 24th ult., by the *Rev. Thos. Atkinson, D.D.,*--(the Bishop being prevented by other engagements, was not present.)

There were present assisting, the Rev. Messrs. Killen, Leakin, Berger, Piggott, Hall, White, Moors, and Stewart.

An appropriate and eloquent Address was delivered by the Rev. Dr. Atkinson, which was listened to with serious attention by the audience.

St. Mark's Church.—The corner stone of a new edifice, to be erected for St. Mark's congregation, located in Lombard, between Fremont and Parkin streets, was laid on Friday, Aug. 3, at 6 1-2 o'clock, P. M.

The Bishop of the Diocese was present, and performed the act. There was also present and assisting in the ceremonies the following clergymen:—The Rev. Thomas Atkinson, D.D., Rev. M. Macfarland, Rev. George A. Leakin, Rev. W. Berger, and Rev. Mr. Moore, of Elicott's Mills. Rev. Jas. Stevenson of Dorchester county, Rev. W. A. Stewart of St. Mary's county, and Rev. Mr. Crampton, of Hartford county.

The Bishop delivered an excellent Address, which was listened to with profound attention, and seemed to find a response in the minds of all the hearers.—*Advertiser.*

Fourth Commencement at the College of St. James.—Mr. Editor:—The Fourth Annual Commencement of the College of St. James, took place on Thursday, July 15th, and a short account of the ceremonies on that occasion may not prove uninteresting to the readers of your paper. The weather, though warm, was very pleasant, and a large number of persons assembled at an early hour on the green, in front of the Institution, where a stage had been erected and everything prepared for their reception. A band from Hagerstown was present to enliven the proceedings with their performance. A procession was formed about ten o'clock, consisting, 1st, of the younger Students of the Grammer School, followed by the Waverly Society, belonging to the same department. Next in order came the two Societies, with their banners and regalia, followed by the Faculty of the College, together with the visitors and alumni present. The Students and professors were arrayed in their academical caps and gowns, and these together with the splendid banner of the Irving Society and that of the Belles Lettres Society, gave a pleasing aspect to the scene. The ceremonies were opened with a prayer by the Bishop, suited to the occasion. Then followed the delivery of testimonials to those of the students who had throughout the year maintained a high standing for good scholarship and moral charactar. These testimonials are divided into three grades, are written in Latin, and mark the different degrees of industry and decorum to which the scholars attain in the course of an academical year. * * * * * *

Orations were then delivered by three members of the Junior Class, and a fourth by one of the members of the Senior Class, who had just completed his academical term as follows:

The True Glory of a Nation, by Joseph H. Coit.

The Nature and Necessity of Law, by Daniel Clarke.

Style, in all its varieties, by Edw. G. Haywood.

Ethical Philosophy, by Wm. D. Burkhart.

The degree of Bachelor in Arts was then conferred upon Mr. Wm. D. Burkhart, of the College of James, and also upon Mr. J. C. Kinear of St. Timothy's Hall.

An address was then delivered by the Rev. Dr. Henry of the University of New York, at the request of the Belles Lettres and Irving Societies; his subject being, "The Providence of God, the Genius of History." The exercises were closed with prayer by the Bishop: singing of the Gloria in Excelsis and Benediction; after which the students dispersed to their several homes, to await the opening of another year.

One of Those Present.

[*Church Advertiser.*

South Carolina.—*Consecration of the Church at Laurenceville.*—The interesting ceremony took place on the 18th July. The Clergy met at the residence of one of the Vestry, (Mr. Dunn,) and at 11 o'clock proceeded to the door of the Church, where they were welcomed by the Vestry, and invited to enter. "Morning Prayer" was read by Rev. Mr. McCullough, Rev. Mr. Shand, and Rev. Mr. A. H. Cornish, The "Sentence of Consecration" by Rev. J. W. Simmons—the Sermon by the Bishop, who also read the Ante-Communion (except the Epistle, which was read by Rev Mr. Shand,) and administered the Holy Communion, assisted by Rev. Mr. Shand.

*Consecration of Calvary Church, Glen Springs, Spartanburg District.*—This solemn administration was on the 8th Sunday after Trinity, July 21st. The Clergy convened at the house of the Minister, and proceeded to the front door of the Church, into which, being invited to enter by the Wardens and Vestry, who were gathered around it, the prescribed "form of Consecration" was complied with. The Sentence of Consecration was read by Rev. J. W. Simmons; the music conducted by a professor of the art, (Mr. Watson) was remarkably appropriate and animated. This "beautiful House" is in length 42 feet, in breadth 23, in height to the eaves 12; roof 12 feet, and chancel 13 by 10. It has a "clerestory," the altar, desk, pulpit, and chancel rail, are of black walnut; the order is semi-gothic. It can accommodate above 200 persons.

*Laying the Corner Stone of "the Church of the Advent," in the town of Spartanburgh.*--This interesting service took place on Tuesday, July 23d. "The form of Prayer," as set forth in "the Clergyman's Companion," third edition, was used, the Selection 96, verses 11, 12, 13, were sung; the Bishop, 2 Presbyters, 2 Deacons, and several of the Laity, male and female, went in procession from a private residence to the site of the Church. Many other persons, with some of the Vestry and Wardens, were present. The Church is to be 60 by 28 feet.

*Ordination.*—At Calvary Church, Glen Springs, the Rev. J. D. McCollough, Deacon, was admitted to the Holy Order of Priests—presented by Rev. P. J. Shand, who also preached the sermon, and concurred with the Rev. A. H. Cornish, in the imposition of hands.—*Charleston Gospel Messenger.*

Ohio.—*Ordination and Confirmation.*—On Sunday, the 4th inst., in St. Paul's Church, Mt. Vernon, Bishop McIlvaine admitted to the Order of Deacons, Mr. John Boyd, Mr. E. A. Strong, and Mr. Benjamin Austin. The candidates were present by the Rev. Prof. Wing, and the sermon was preached by the Bishop. In the afternoon of the same day, Bishop McIlvaine preached in Rosse Chapel, Gambier, and confirmed three persons. On Monday he visited St. Matthew's Parish, Perry, 14 miles from Gambier, preached and confirmed 21 persons. This literally country parish has, during the last year or more, been under the charge of the Rev. Prof. Denison, Professor of Mathematics in Kenyon College.—He has preached once in two weeks regularly in St. Matthew's, and in the village of New Castle, four miles distant. The most of those confirmed were from the village. There was in this village, for a long time, only one person connected with the Episcopal Church, and that one was a venerable man of almost fourscore years: but he was ardently attached to her doctrines and form of worship, and never neglected to improve whatever privileges came within his reach. Who can tell how much the regular preaching of the Gospel, of late, has been aided by his consistent and exemplary life. We trust that he will soon have the happiness of worshipping with his neighbours in a church of their own.—*Western Episcopalian.*

Illinois.—*Jubilee College.—Close of Session,* 1849-50.—The examinations were held on the 8th, 9th and 10th of July, in the presence of the Bishop and the instructors. These examinations were highly creditable to the young men; and showed them to have been thoroughly and critically instructed in the several branches of academical learning.

The following degrees were conferred by the Bishop, as President of the College:

A. B. Upon James Howe, a graduate of 1849-50.

A. M. Upon Samuel D. Pulford, an alumnus of the Institution, since 1846-7.

D. D. Upon Rev. Samuel Chase, a graduate of Kenyon College, 1828-9, and admitted to the honourable degree of A. M. in Trinity College, Hartford, 1847-8.—*Motto, in the Calendar.*

Kentucky.—The *abstract* of Parochial Reports in the Journal for 1850, gives the following result:

Baptisms.—Adults, 48; Infants, 252; Colored, 35. Total, 335.

| | | |
|---|---|---|
| *Confirmed,* | | 138 |
| *Communicants.* | Died, | 26 |
| " | Removed, | 96 |
| " | Added, | 198 |
| Whole number, | | 1005 |
| *Marriages,* | | 42 |
| *Funerals,* | | 136 |

S. S. teachers, 135. Scholars, 1120.
Contributions for Church purposes, $12,226.
Clergy, 28. Churches, 23.

Alabama. *Abstract* from the Journal.

| | | |
|---|---|---|
| *Baptisms.* | Children, 170. Adults, | 32 |
| | " Colored, " 66. " | 23 |
| Whole number, | | 291 |
| *Confirmed,* | | 95 |
| *Married,* | | 48 |
| *Buried,* | | 88 |
| *Communicants,* | added, | 154 |
| | Died, | 11 |
| | Removed, | 54 |
| | Colored, | 38 |
| Whole number, | | 718 |
| S. S. teachers, 72. Scholars, | 406 | |
| Colored do. | 72 | 478 |
| Bishop's Assessment, | | $1745 |
| Other Contributions, | | 2753 86 |

Clergy, 23. Churches, 26.

Mississippi. *Abstract* from the *Journal:*

| | | |
|---|---|---|
| Families reported, | | 228 |
| Added present year, | | 22 |
| *Baptisms.* | White adults, 28. Infant, | 110 |
| | Colored " 19. " | 39 |
| Whole number, | | 196 |
| *Confirmations,* | | 60 |
| *Communicants.* | White: added, | 38 |
| | Died, | 12 |
| | Removed, | 24 |
| | Withdrawn, | 1 |
| | Colored added, | 1 |
| Present number, | | 405 |
| Marriages: White 16. Colored, 5 | | 21 |
| Funerals, | | 60 |
| Catechumens, | | 83 |
| S. S. teachers, 62. Scholars, | | 372 |
| Communion Alms, | | $762 10 |
| Other Church objects, | | $15,053 02 |
| Clergy, 17. Churches, | | 24 |

Missouri. There is no abstract to the Journal of this Convention, and the reports of some of the parishes are wanting. Eight Churches report as follows—some of them however for *two* years.

*Baptisms.* Adults, 46. Infants, 258—not specified 84. Total, 388.

| | |
|---|---|
| *Confirmed,* | 89 |
| *Married,* | 62 |
| *Communicants,* | 438 |
| *Burials,* | 271 |
| Contributions, (3 churches) | $4321 29 |

Clergy on the list, 15. Churches, 11.

Texas. An account of the *Convention* was given in our paper of July 6th. We add the following particulars from the Journal.

*Deputies to the General Convention. Clergy.*—Rev. B. Eaton, C. Gillett, H. N. Pierce, J. F. Young.

*Laity.* Dr. P. A. Davenport, R. D. Johnson, Col. James Riley, W. S. Sartwell.

*Trustee of General Theological Seminary.* Rev. J. F. Young.

There is no *abstract* of reports, but we find the following statement in the Report of the "Committee on the state of the church:"

"It is with great pleasure we find ourselves able to report our advancement and improvement in all things relating to the church. The number of the Clergy, of our Parishes, and of the members of our communion is steadily on the increase, and our prospects for the future are bright and encouraging. From documents laid before us, we ascertain that there are *seven* clergymen actively employed in this field, and two Candidates for Orders, who will probably be soon ordained; that there are *ten* organized Parishes, from the Parochial Reports of *seven* of which we learn that since the last Convention there have been 192 infants and 19 adults *baptized;* 80 persons *confirmed;* 14 *marriages* celebrated; and 31 funerals attended. The whole number of communicants in these *seven* Parishes is 262; and the number of Sunday School teachers in three of them amounts to 33, and the scholars to 210."

The Bishop reports that "*two* Deacons, the Rev. N. Pierce and the Rev. Henry Sansom have since the Primary Convention, been ordained to the Priesthood.

"Two persons, Mr. Lindsay Rucker and Mr. Henry Cooke Stowell have been received as candidates for orders, one of whom Mr. Rucker, is supposed to be ready for ordination."

He was lately a respectable miniser of the *Campbellite Baptist* persuasion.

## Married.

On the 14th instant, at St. Mark's Church, Williamsburgh, by the Rev. Samuel M. Haskins, Lewis G. Tinker, to Marianne M., second daughter of Rev. Moses Marcus, all of New York.

## Notices.

### NOTICE

Is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the city of New York, on Wednesday, the twenty-fifth day of September, at ten o'clock in the morning.

Benjamin I. Haight, Sec.

New York, Aug. 15, 1850.

In compliance with Section 8 of Canon II., a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates, are herewith transmitted.

"Section VI. The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be previously given, and the electors must have the legal qualifications, and the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

The evidence of the appointment of a Lay Delegate, if made by the Vestry, shall consist in a written certificate, signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the warden who presides at the meeting at which such Delegate is appointed, and by the Clerk of the Vestry. If the appointment be made by the Congregation, the evidence of such appointment shall consist in a certificate signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate, shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the III. Article of the Constitution, and by the next succeeding section of this Canon. And no other certificate or evidence of the appointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"Section VII. No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE OF THE
Appointment of Lay Delegates from Church,

*We do hereby certify,* That at a regular meeting of the Vestry of Church, in the of County of , held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A.D., 1850, viz:

Mess.* ____________________

____________________

____________________

*And we do also certify,* That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish.†
} Clerk of the Vestry.‡

[Date.]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry," not "Secretary."

N.B.—If the Delegates are chosen by the *Congregation,* the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P.M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

☞ St. Jude's Free Church, Sixth Avenue, foot of Amity Street, has its services at 10½ A.M., and 7½ P.M., under the Rectorship of the Rev. Henry Dana Ward.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 13th inst, viz:

A Lady of New York, 5; a Parishioner of St. Clements, N Y, 2; J H S, second donation, 1st rec'd June 11, 1; R H R and H F R, of New Orleans, 12; Miss Eunice Geer, per Rev H F Roberts, 5; M and A, Pottstown, Pa, 10; T R I, 2; St James' ch, N Y, 29; total, $66.

THOMAS N. STANFORD, Treas.,
New York, Aug 21, 1850. 137 Broadway.

### FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since July 15 to Aug. 15:

F M B, 2; Sav, Christ, 127 25; Leeds, 33; Beaufort, 171; Lad Chi Soc, 268; Brownville, 27; Georgetown, Mr Ridgely, 50; New Haven, Trin, 58; E W Howard, 25; Newark, Trin, 21 83; Concord, 6; Granville, 65; Sigma, 4; 'F,' Zanesville, 2 50; S Moore, 5; Greenb's, 3 12; Goshen, 20 17; Rutland, 16 50; Pelham, 7; Montpelier Geo, 25; Alex Bible C, 10; Melbourn, 10; Christ, Brooklyn, 25; H Smith, 200 10; H Prescott, R A, 248; G H, 3; St Johns, Georgetown, 25; Ascension, Balt, 20; Ulster, 13; Birmingham, St James, 5 85; Huntingdon, Me, 5; Middle Haddam, 20; Hempstead, 14 91; Alex'a, Rev C B Dana, 26; K'g Geo Do, 14; Legacy, Miss McIntosch, 500; Phila, Friend, 1; Chester, 6 38; Fish Kil L'dg, 10; Bristol, R I, 55 55; Salem, 29; Fair Haven, St James, 5; total, $2,183 16.

J. SMYTH ROGERS, Treas.
New York, Aug 15, 1850. No. 56 Wall st.

### NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10th inst.

Rev H E Hudson, for Prayer Books for Kinderhook, 7; Charles H Roach, ann sub, 2; St Ann's ch, Fishkill Landing, Rev J J Robertson, DD, 24 3.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Aug. 21, 1850. 20 John street.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 10th inst.

S M Hitchcock, ann sub, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug. 21, 1850. 20 John street.

## Advertisements.


D. APPLETON & CO. Have just published, "The Earl's Daughter," a Tale, by the Author of "Amy Herbert," "Gertrude," &c. &c. Edited by the Rev W. Sewell. One vol 12mo; paper cover 50 cents, cloth 75 cents.

"The scenes of this work are portrayed with a delicacy and a natural pathos, that give to them an irresistible attraction.—*Courier and Enq.*

By the same author, uniform,

"Amy Herbert," a Tale; one vol 12mo, paper 50 cents, cloth 75 cents

"Gertrude," a Tale; one vol 12mo; paper 50 cents, cloth 75 cents

"Margaret Perceval," a Tale; two vols 12mo, paper $1, cloth, $1 50

"Laneton Parsonage," a Tale; three vols 12mo, paper $1 50, cloth $2

"Walter Lorimer;" one vol 12mo, cloth 75 cents

LITTELL'S LIVING AGE, No. 328, 12½ cents.

CONTENTS.

1 Spectacles—Preservation of Sight, *Quarterly Review.*
2 Lord Brougham and the Prussian Ambassador, *Spectator and Times.*
3 Story of a Bouquet, *Ladies' Companion.*
4 Rural Hours, by a Lady, *New York Evening Post.*
5 Hunting Life in South Africa, *Spectator.*
6 The Shoe and Canoe—Pictures in the Canadas, *Do.*
7 Correspondence and Itinerary of Charles V., *Do.*
8 Chinese Description of the Earth, *Watchman and Reflector.*
9 Death of the President, *New York Courier.*
10 Washington and the Principles of the Revolution, *E P Whipple.*
11 Thousand Islands of the St. Lawrence, *Albany Evening Jonrnal.*

With Poetry and Short Articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings New York.

A PRIVATE FAMILY, "who are Episcopalians," desire to let a large furnished front room "on the second floor of their house," which connects with the bathing arrangements, to two gentlemen "who are also Churchmen," with breakfast and tea. Please apply at 524 Houston-st., East of Broadway.
August 24.—2t

MRS. H. D. WARD'S School for Young Ladies, No. 870 Broadway, between 17th and 18th Streets, in the block bounded on the South by Union Square.

This school will re-open under the supervision of the Rev Henry Dana Ward, on Tuesday, 10th Sept. It is desirable that pupils should be punctual in attendance.
August 24—5t$

G. P. PUTNAM Has recently published, "The Morning Watch," a Narrative, in one vol. 12mo, cloth $1.

"A somewhat elaborate poem, the style and tone of which is chaste, pious, and contemplative."—*Home Journal.*
August 24—4t.

THE VIII. TERM of the Church School, known as the RETREAT, on School House Lane, a healthful and beautiful situation 5 miles from Philadelphia, will commence on the 4th of September. Application to be made to Miss Spafard, Principal, or Edward Spafard, Esq., Curator, P. O. Manayunk, Phila. Co., or to the Rev. C. B. Wyatt, Rector, Robert Ralston, Dr. Charles Freichel, and James C. Kempton, School Committee, of the Vestry of St. James the Less. P. O. Philadelphia.
August 24—3t

TO MERCHANTS, PUBLISHERS, &c.---The Advertiser having to give up his present occupation, on account of its injurious effect on his health, is desirous to obtain a situation in almost any genteel capacity, by which he could obtain a livelihood; he has a thorough knowledge of Book-keeping, writes a good hand, and feels confident that in a little time he could make himself acceptable to an employer. An out-door business would be preferred.

The best of references given for morality and integrity. Please address, "Advertiser," Churchman office, 12 John Street, N.Y. Aug. 24—2t$

MISS HAINES Respectfully announces that her School, No. 10 Grammercy Park, East 20th Street, will be re-opened September 9th (second Monday.) Circulars may be obtained at Messrs. Doremus and Nixon, corner Nassau and Liberty Streets, or at Messrs. E. S. Francis & Co., 252 Broadway. Aug 24—4w$

ST. TIMOTHY'S HALL, CATONSVILLE, MD.

TO TEACHERS.—The Rector of St. Timothy's Hall, wishes to engage the Services of two Competent Professor; unmarried and over 25 years of age.

One to take charge of the Classical Department; the other to instruct in Classics and English Branches. They will both be expected to reside at the Hall, and to take an interest in everything connected with the Institution. The salaries are liberal. None but experienced Teachers need apply.
Aug. 17—3t L. VAN BOKKELEN.

SCHOOL FOR BOYS, (Mathematical, Classical, &c.) under the care of the Rev. Isaac Peck, will re-open on Monday the 9th of September, 1850, at No. 39 Amity Street.
Aug 10—3m

MRS. O'KILL will be prepared for the return of her pupils, on Monday the 2d of September, and hopes that they will be punctual in their attendance.
8 and 10 Clinton Place. Aug 10—4t.

## Poetry.

For the Churchman.

Mr. Editor,—The following lines were written on the death of Charles Sidney Alonzo, Son of the Rev. A. G. Shears.—Mat. 21, 16.

See *Churchman* of July 13.

Sharon, Conn. G.

The twilight hour was telling
The dying of the day,
When thy spirit passed to heaven
Like that twilight's fleeting gray.

Our tears were shed around thee
Like dew-drops falling fast
On some fading, fragrant flower,
Too fair, on earth to last.

And thy gentle voice passed, *singing*
From the earth to heaven away
Where the angels join in praising
Him, who maketh perfect day.

We weep for thee, our loved one
Yet we thank the blessed Lord,
That he maketh us so happy
By the comfort of his word.

Burlington College, July, 1850.

## Selected Matter.

From the Spirit of Missions.

### Extracts

*From the Fifteenth Annual Report of the Domestic Committee.*

The general aspect of affairs in this department, is sufficiently encouraging to animate the friends of the Domestic Missionary enterprise, and to stimulate them to renewed exertions in its behalf; while the condition of its pecuniary matters is, on the whole, cheering and satisfactory.

The statements to be laid before the Board, will show the lively interest which the Church takes in the cause; and the ready response made to the appeal in its behalf, affords abundant proof of the strong hold which this department has on the affections and sympathies of American Churchmen. The amount of money contributed during the year just closed, has been greater than for some years past, and appears to have been given in obedience to a fixed principle that may be relied upon to continue to operate in our favor.

The first Sunday in Advent has been for several years set apart as the day on which collections should be made for Domestic Missions. A notice was this year sent out, as the day approached, to remind the Clergy of our claims and necessitous condition, and to ask their influence with their congregations in our behalf. The call was promptly and generously met. The collections were in most cases made, and the amounts contributed were as large as we had any reason to hope for. No special agent has been employed, no extraordinary means have been used to stimulate the liberality of the Church; all seems to have been done calmly, upon principle, in the discharge of a high solemn duty. This result seems to promise well for the future.

The Committee were enabled by the receipts at that time, to transmit to the Missionaries the heavy arrears due them on the 1st of April preceding, (April, 1849,) and since then have been gradually paying the amount due on the 1st of October last. The sums due on the 1st of April last past, (April, 1850,) are still for the most part unpaid; this is matter of grief to your Committee, especially as they had hopes that some contingent funds would have come into their hands, enabling them to discharge these obligations also.

A suggestion was made in the last Annual Report, that no appropriations should be made to the Missionary field, until the amounts then due the Missionaries, should all be paid. The Board deeming this "would be, in effect, a suspension, to a very considerable extent, of our Missionary operations," were "constrained to deprecate any measure which shall interrupt the proclamation of the glad tidings of salvation to dying men." Instead, therefore, of withholding the appropriations altogether, the Committee decided to reduce the amount. The whole sum to be expended the present year was, accordingly, brought down to $22,000. They would gladly have made the amount still smaller, in the hope of freeing themselves from debt; but taking the receipts of past years for their guide, and looking to the probable returns from the Advent Sunday collection—at the same time, considering the wants of the field entrusted to their care, the Committee found it impossible to reduce the appropriation below this sum. The Committee feel deep regret at the necessity which compelled them to make any reduction in the amount, as they were well aware that thereby they would lower, to a very painful degree, the means of many worthy, self-denying, and laborious men. But they have been cheered by the hope, that beneficial results will ensue from the course they saw fit to adopt; and that the Church, by enabling them promptly to meet their engagements as they fall due, will give them the opportunity of atoning, in some measure, for the smallness of the amount, by the punctuality with which it is paid. The reduction of the sum to be disbursed in the Missionary field, has been accompanied with a diminution of the expenses of the office, so that the amount paid to Missionaries is increased $2,300, through this economy in its central expenses.

The principal item of this reduction has been in saving the salary of the Secretary and General Agent. As the Board, at their last meeting, did not see proper to fill the vacancy in this office, occasioned by the resignation of the Rev. C. H. Halsey, the Committee went as far as they felt themselves warranted in doing by the Constitution, and secured the performance of the duties connected with it, by the appointment of Mr W. T. Webbe, as Local Secretary, and the assignment to the Clerical members of the Committee, in prescribed rotation, of such supervision and executive duty as might be requisite. The gentleman appointed, had been long connected with the business of the office, and his larger duties have been executed in a manner highly satisfactory, though performed for a compensation inadequate to the real amount of responsible labor. Should the arrangement be continued, the Committee would feel it just that the salary should be somewhat increased for the coming year. The plan, important on the score of economy, as far as the Committee can judge, works well. It includes no form of travelling agency; and this part of the former officer's duty is, of course, unprovided for. In all other respects, the appointment of a Provisional Secretary seems adequate; and the Clerical members perform their share of the obligation without serious difficulty. The Board will determine the matter for the current year, as, by the Constitution, the appointment vests solely in them.

It will be perceived that reference is repeatedly made in this Report, as it is in the transactions of the Board and its Committees, to *the Constitution and By-Laws* of the Society; and yet the question has arisen, whether the Society, as it now exists under its Act of Incorporation, have any Constitution or By-Laws; or, if it have, what are now their character and effect? The Domestic Committee, therefore, for its own guidance, beg leave respectfully to present to the Board of Missions, and to ask their instruction thereon, this subject, deemed by them to be of great general interest and importance.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," originally instituted by its members in 1820, and fully organized by the General Convention of the Church in 1835, continued down to 1846 to exist and act under its own Constitution and By-Laws, originally framed and adopted by its members, and finally modified and established by their representatives in General Convention of the Church.

On the 13th of May, 1846, the Society became incorporated by an Act of the Legislature of the State of New York. This act was on the 23d of June, 1846, formally accepted by the Board of Missions, acting by the authority and in behalf of the Society. Thus, the former Society and subsequent institution of the Church became a legal Corporation, invested with the powers and attributes and subject to the obligations of such Corporation, according to law.—Among these powers, is the important one of enacting By-laws. But that power has not been exercised by the new Corporation. It, therefore, becomes a grave question, whether, by the acceptance of the Act of Incorporation, the original Society, as finally organized by the General Convention, has not been transformed into the Corporate body thereby created, and its former Constitution and By-laws become merged in the Charter of the new Corporation, and, therefore, whether that Constitution and those By-laws, not having been re-enacted as By-laws, have not become inoperative and void; and, of course, whether the present Incorporated Society be not actually without By-laws?

These questions are deemed to be of vital importance to the objects of the Society, as they are to its legal and efficient action, and that of its Committees. It is believed, that the reference to the former society, in the first section of the Act of Incorporation, is a mere "*designatio personæ*," and simply identifies the body to be incorporated, but cannot operate either to indicate the powers of the new Corporation or to perpetuate the Constitution and By-laws of the old society.

If this view be correct, its importance will be manifest, for that Constitution, alone, declares who are members of the Society, and who, of course, are Corporators under the Charter. It, alone, provides for the appointment of the Board of Missions and its Committees; declares their powers; prescribes the duties, and fixes the quorum of each, respectively. The Constitution, alone, regulates many other important matters.

The question, therefore, whether it be still in force is one of deep interest; and if not in force, or even if that be doubtful, it is deemed to be all-important that its various provisions, so far as at present applicable, should, by the exercise of the Corporate power for that purpose, be re-enacted as By-laws of the Society. For this purpose, it may, perhaps, become necessary to invoke the action of the Corporation itself, in the only practicable mode: that is, through the representatives of the Corporators, in General Convention of the Church.

In whatever aspect, then, this matter is viewed, it is deemed important. The Domestic Committee, therefore, for its own guidance, respectfully ask the instructions of the Board of Missions, their immediate constituents, upon this interesting subject.

* * * * *

During the year, at forty-six stations, one hundred and seventy-four adults, and at seventy-eight stations, six hundred and ninety-eight infants, have been baptized. Forty-seven stations report their number of persons confirmed, amounting to three hundred and thirty-three.—Seventy-eight stations report two thousand five hundred and thirty communicants. Forty-five stations report one thousand three hundred and sixty-eight families attending their services; and forty-eight stations report one thousand five hundred and sixty-seven children in their Sunday Schools

For the latest information from their respective fields, the Board is referred to the reports of the Missionary bishops, at this time presented.

* * * * *

Chickasaw Mission.

The Committee regret that no progress has been made towards the commencement of this undertaking. It will be remembered, that, in their report last year, the announcement was made that the Committee felt "justified in notifying the Government in behalf of our Church, that we would accept the proposal to establish this Mission," and that in consequence, "a copy of contract required to be entered into before proceeding further," had been transmitted to the Committee. Objectionable features in this contract became the subject of correspondence with the Missionary Bishop of the South-west and with the Indian Department. No modification could, however, be effected, and the Committee were reluctantly compelled to signify to the Indian Department, their intentions to decline to enter into the required stipulations; at the same time, requesting that the Chiefs of the Tribe might be informed of the reasons which compelled the Committee to adopt such a course: it having been understood that the proposal that the school in question should be offered to the Episcopal Church, had emanated from them. The objections above referred to, arose out of the control over the Mission demanded by the Department, inconsistent with the Constitutional supervision of the Board of Missions and the Committee, over its Missionaries.

Oregon and California.—Although the attention of the Church has been often drawn to the immense extent, increasing population, and growing importance of the Oregon territory, and although the anxious wish of the Committee to send out a Missionary to that far distant portion of our Union has been frequently and earnestly expressed, they have not up to this time been able satisfactorily to effect their purpose. They were fully sensible that it was in the highest degree desirable to establish a Mission in Oregon, and they have also abundant reason to believe that the ministrations of the Church would be favourably received by many of her faithful sons already settled there. An appropriation having been made for this purpose, and publicity given to the intentions of the Committee through the pages of the "Spirit of Missions," they were encouraged to hope that a suitable person for this important Mission had been found; but as yet they have not been able to bring their plans to a successful issue.

The Mission to California has accomplished all the Committee could expect. The exciting and feverish mode of life to which the population of that country is exposed, is not favourable to the growth of a healthy religious sentiment. The accounts forwarded by the Missionary give abundant evidence of the value and importance of planting the Church in that region; for in the midst of many difficult and discouraging circumstances, there are strong motives for supplying the people with religious instruction and spiritual consolation. Men broken down in health, their spirits depressed and their hopes blasted, often turn to the Minister of Christ, in a state of mind highly favourable to a proper reception of religious truth.

California differs from the other new settlements of our country among which chiefly this Committee has been in the habit of exercising its functions. Aid of a pecuniary kind is not needed by them; they ask only for the living Minister of the Gospel, and acknowledge themselves to be abundantly able, as they have shown themselves willing, to provide amply for their support. Guided by this fact, the Committee have resolved not to continue the appropriation to the Missionary in San Francisco beyond the close of his present year, November, 1850, and they no longer include California with the dioceses among whom the funds of the Church are distributed. At the same time, the Committee will feel called upon to give the sanction of its authority to any approved Clergyman wishing to make that country the sphere of his ministerial labours, until the Church has made provision for the deficiency which at present exists in its ecclesiastical organization.

* * * * *

Conclusion.—Your Committee cannot conclude their report, without expressing an earnest hope, that the good feeling manifested towards Missions, during the past year, will be maintained and increased. It is well that the contributions of last year have exceeded those of some former years. But they would implore the Church not to relax its efforts; not to suppose that, because something has been done, all has been done.

The amount given to Missionary purposes is still far—very far, short of what should be given for this noble object; far less than the ability of the Church would warrant us in expecting. We need not again remind the Church of the extent of the field embraced in the Missionary operations; but we would have them remember that this field has been greatly enlarged, the demands on us have been increased, and that calls are continually made, to which we are unwillingly obliged to turn a deaf ear. The amounts paid to the several Missionaries are still less than they ought to be, far less than the abundant means of the Church should place at our disposal.

We are deeply grateful for the good feeling manifested in our favour during the past year.—We are doubly so, that this seems to have been produced by a sound principle, and we confidently hope in its continuance; but we cannot shut our eyes to the fact, that though no special agent has been sent out during the past year, yet our late Secretary and General Agent did, in the preceding years, visit extensively among the churches, and set before them the claims of Missions; and we know that some of the good effects of his exertions still remain, and have aided in producing the favourable state of things which we are now able to exhibit. We thankfully acknowledge, too, that a larger number of the parochial clergy have responded to our call; but we know also that some, too many, have not given us the support, we think, we might fairly have expected from them.

There is danger that the weaker parishes may be disposed to throw the burden on their stronger brethren, and think that as others are so much abler than themselves, they may well be exempt from all share in the effort to sustain the Missionary enterprise. But we ask every man to do his own share, not look to or depend upon the efforts of his neighbor. Thus, and thus only, we may hope with God's blessing, to thrive, to prosper, to pay off the debt, which has so long depressed and discouraged us—thus may we be enabled to cheer the hearts of the Missionaries themselves, and give to the members of the Church the consolaion of feeling that they have been faithful stewards of the talents entrusted to them by their Lord and Master

All which is respectfully submitted,

Samuel R. Johnson,
Lot Jones,
John McVickar,
Henry J. Whitehouse,
L. Bradish,
D. A. Cushman,
Geo. C. Morgan.
Thos. N. Stanford, *Treasurer.*
J. D. Wolfe.


THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT, Rector.

10w

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimile* of the Edinburgh edition.

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Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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July 31. 4t

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March 3, 1849. Church Depository, 20 John St

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New York, August 4, 1849. tf

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NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of T[illegible] Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. W[illegible]on, *Sec'y and Treas.*
"Jas. G. [illegible]nning, *Chairman.*"

Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

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925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

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FIRE INSURANCE.

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WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.

New York, April 27 1850. tf.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."

Newark, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

| | | | |
|---|---|---|---|
| Policies issued prior to January 1st, 1849, | | 6262 | |
| " " during the year 1849, | | 1509 | |
| | | | 7771 |
| Deduct Policies expired and cancelled from May 1st, 1845, to date | | | 2398 |
| Policies in force January 1st, 1850, | | | 5373 |
| Balance January 1st, 1849, | | $673,360 52 | |
| Deduct for losses then unpaid, | | 29,500 | |
| | | | $643,860 52 |
| Nett premiums received during the year 1849, | | $454,406 26 | |
| Interest " " " " | | 43,611 95 | |
| Total receipts in 1849, | | $498,018 21 | |
| Losses paid | $157,900 00 | | |
| Expenses, being charges on the business | 16,573 63 | | |
| Paid for purchased policies and for commissions | 27,570 89 | | |
| Physicians, fees | 3,246 96 | | |
| Interest paid on Scrip | 592 29 | | |
| | | $205 883 77 | $292,134 44 |
| Nett Balance | | | $935,994 96 |

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

| | |
|---|---|
| Cash on hand, | $7,120 78 |
| Newark City 6 per cent Bonds, | 1,900 |
| Brooklyn, | 50,000 |
| Bonds and Mortgages on real estate worth twice the amount, | 239,054 57 |
| Real Estate, | 16,968 11 |
| Premium Notes drawing 6 per cent, secured by policies, | 605,248 04 |
| Loans on Scrip. | 6,025 32 |
| Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission, | 9,678 14 |
| | $935,994 96 |

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

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MEDICAL BOARD OF CONSULTATION.
Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

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One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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| James Dixon, | A. H. Pomroy, |
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James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

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All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

*New Haven*, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford and Swords'*, 137 Broadway, New York.

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April 16, 1850—tf

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